

H.C. Burleigh Papers

Fra l i c k - Fra l e i g h (i)

QUINCY UNIVERSITY ARCHIVES	
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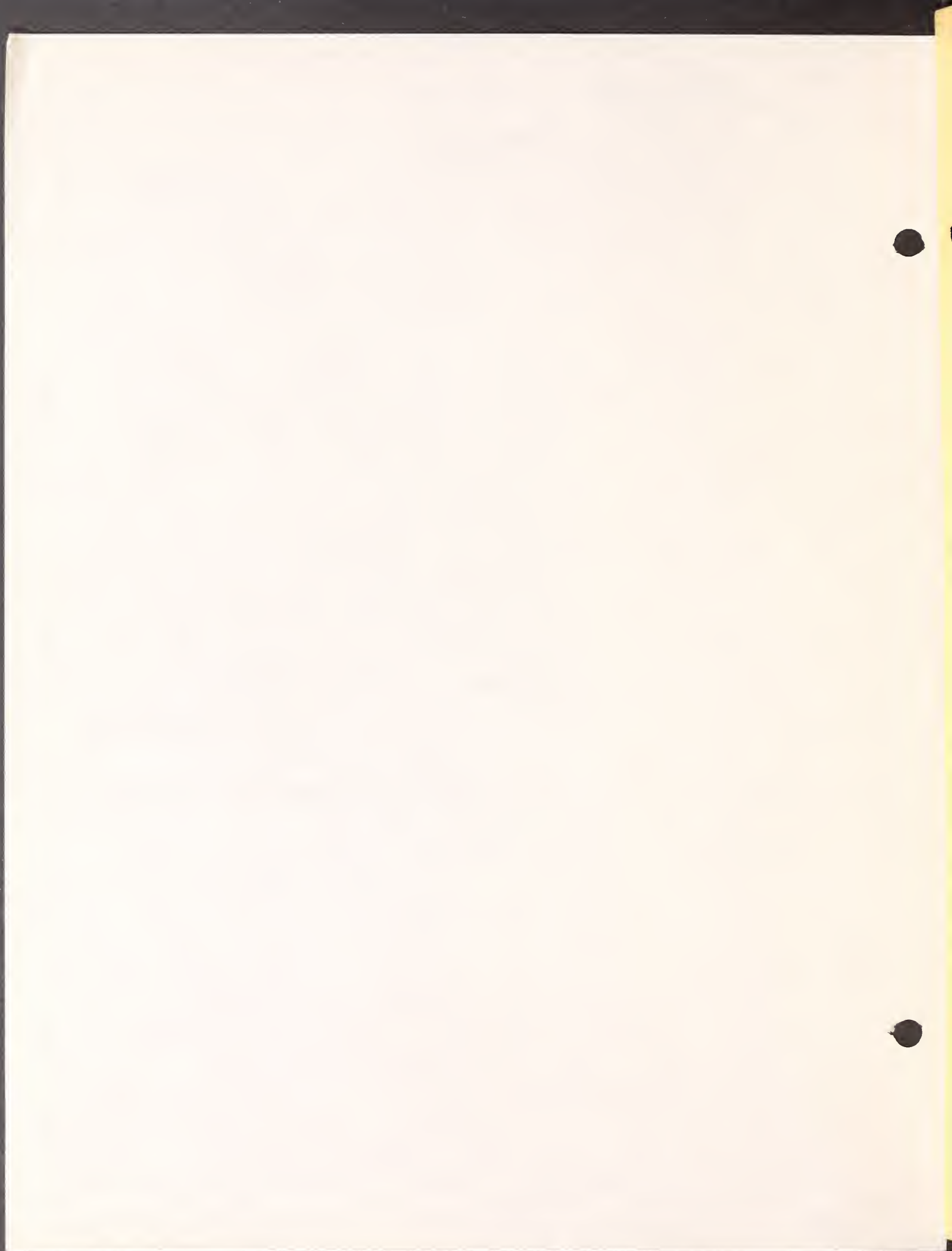


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NOTE 1



ORIGIN OF FAMILY

The family is German, they were mostly from the Palatinate of the Rhine. During the 17th Century they were persecuted along with the other protestant groups and sought a new place to live. They fled by the thousands to the friendly camp of the Duke of Marlborough who commanded the Allied Armies in Europe. Queen Anne in 1709 sent a fleet to pick them up at Rotterdam and took about 7,000 to England. 3,000 were sent to New York. Some went to Ireland. The majority that went to New York found homes in Pennsylvania among the Quakers.

The Martin Fralick branch were in the ship chandler business with other members of their Palatine group. It seems to have been a co-op venture and was located at West Camp, Ulster County, on the Hudson River north of Saugerties.

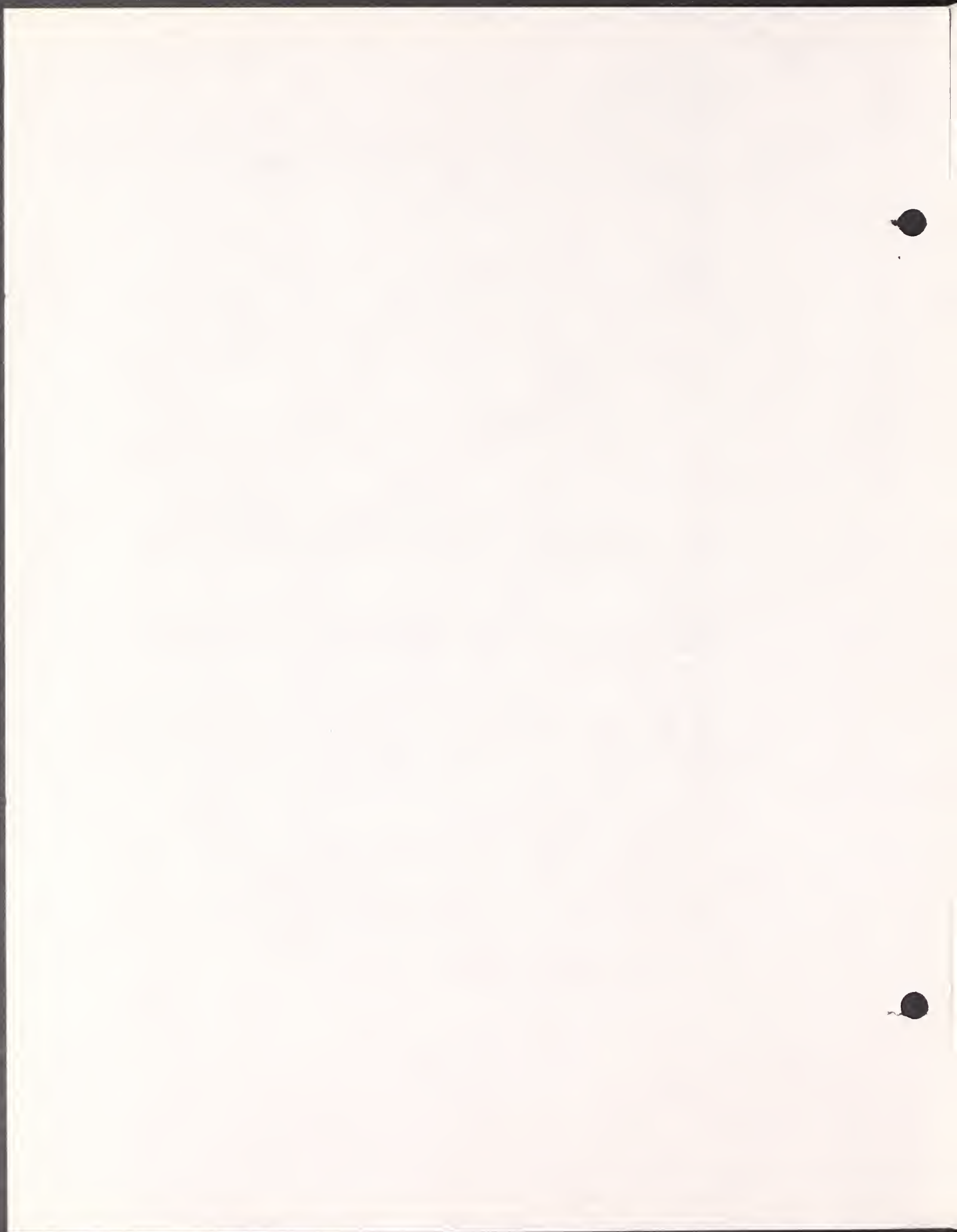
The business was not a success and they moved inland near KATSBAN under the shadow of the Catskill mountains and took up land. It seems that they had some connection with the shipping business in Germany before emigrating.

There is a Palatine Lutheran Church in London near Drapers Hall called the Dutch Church which was bombed out during the last war and we have reason to believe that they spent some time in England.

They were mostly farmers for the 1st and 2nd generation and spread to Dutchess County, New York. They are quite numerous in the Red Hook Rhinebeck area also around Saugerties.

They came to Canada during and after the war. Those that did come served in the forces. Martin was in the secret service and his sons in Butler's Rangers and Jessup's Corps. One or two also in Rogers' Rangers. Lewis was a colonel on Washington's staff and did not come until after the war.

1. Martin and his sons Peter, Zacarias, John, Jacob, Lewis, Christopher and Daughter Hannah to Ernstown near Bath on the Bay of Quinte. Lewis did not come until 1806 and is the ancestor of the late Judge Fralick of Belleville.
2. Adam and John to Nova Scotia. Adam came later to Upper Canada.
3. Abraham to Frelighsburg, Quebec. This branch died out with Galoway Fralick. See chart.



4. John to Niagara, John appeared on a list of group leaders for settlement in Ely Township, Shefford County, Quebec, but appears to have gone to Niagara.

(See Biographic notes on all of the above)

The first of the Lutheran refugees came to New York in 1709 under Joshua Knockerthal, their minister, and consisted of 10 men, 10 women and 22 children. They settled at Quasek Creek now Chambers Creek in Orange County. The second lot came with Governor Robert Hunter in 1710 and the third under Governor Burnet in 1722. They settled at West Camp on the Hudson and at other points in the area.

The historical data on the following sheets gives some background on the Fralick family and the times in which they lived.

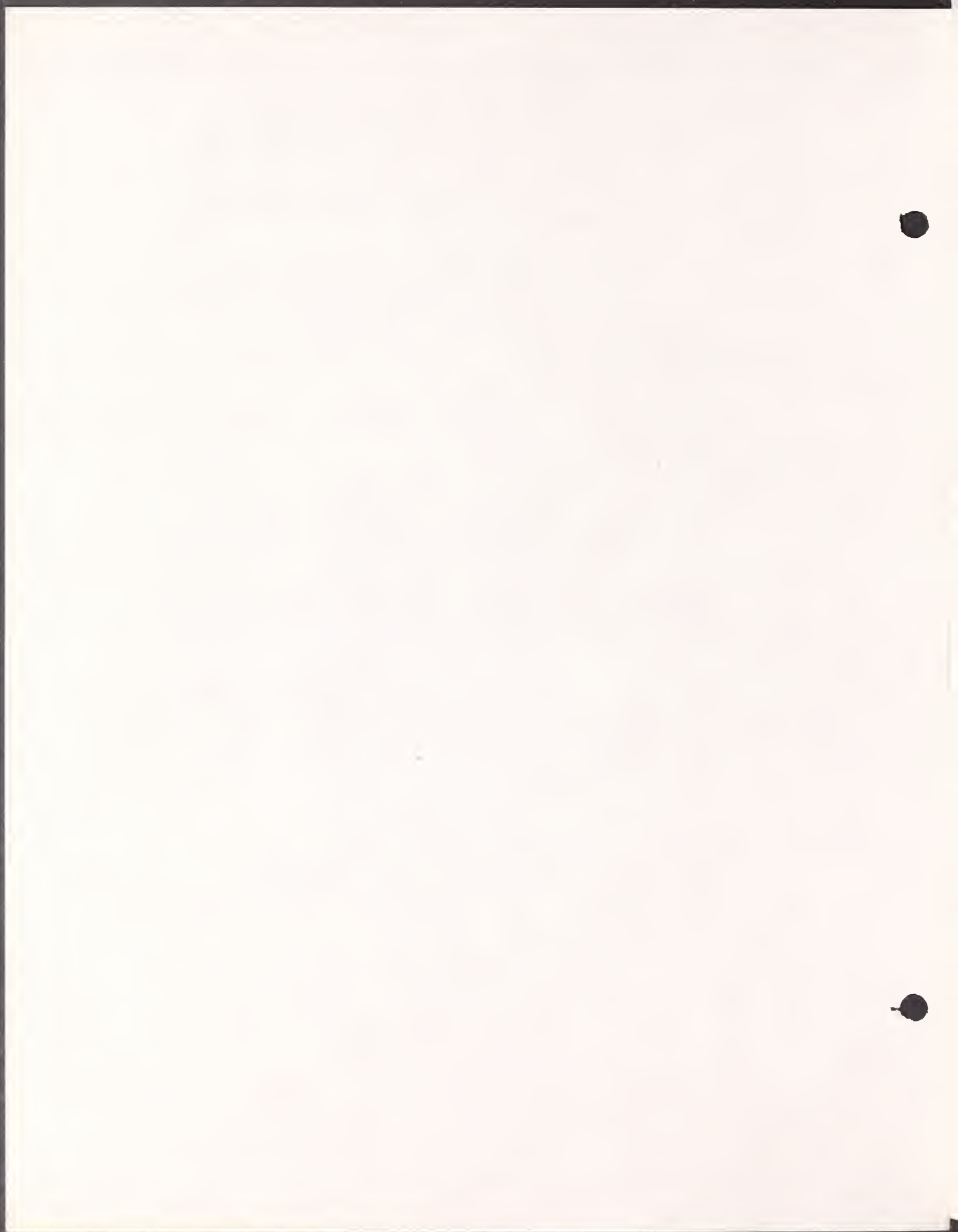
Kenneth E. HASBROUCK, Genealogist, R.D. #1, Box 523A "Forest Glen", New Plaza, New York, says that the family are numerous in Ulster County. Peter Fraileigh was a minister in the Shawangunk-Montgomery Congregation.

He says that the name is spelled in various ways, Solomon and Moses were also ministers. Peter being a son of Solomon. Their ancestors are still living around Red Hook and Rhinebeck, N.Y.

Both myself and Charles Fraleigh of Bloomfield have been in touch with various members of the clan in New York state and elsewhere. For instance, Robert M. Freligh, cashier in the National Bank in Saugerties, New York, David P. Fraleigh of Miami, Florida, and also Byrle Osborn who lived in the Saugerties area. He now resides in Ireland. The Osbornes are related by marriage. See Chart.

We learn from Byrle that he spent a great deal of time tracking down clues to family history and that there are a great many records of the family at Kingston, N.Y. I am including one of his letters as part of this note because of the historical facts contained in it. Also a letter from Robert M. Freligh.

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The Fraleigh Family

Copied from "The Van Benschoten Family in America" published 1907.

p. 678

3600 II Maria Van Benschoten m. Oct. 23, 1764, at the Dutch Reformed Church, Rhinebeck, Stephen Fraleigh, b. July 28, 1742, s. of Peter Fraleigh and Margaret Flagler, whose marriage in the Rhinebeck records stands: "Peter Fraleigh j.m. and Grietje Vleeglaar j.d., both parties born and also residing in Dutchess Co., the bride in Bachquaik (Poquag), Oct. 13, 1741." He, Peter, was b. Aug. 15, 1720, d. Jan. 26, 1792; she was b. Aug. 25, 1724, d. June 20, 1805. Peter's parents were Stephanus and Barbara Froelich who were among the Palantines who settled at West Camp in Ulster Co. in 1710.

This Stephanus Froelich early passed over into Dutchess Co., became a freeholder there, and was the only one of the name in what is now the town of Rhinebeck in 1723. In 1719 he had obtained a lease from Henry Peekman for a farm on the post road three miles south of Rhinebeck village - land now in possession of Goertner Fraleigh, a descendant in the sixth generation. Stephanus was a Lutheran; and I find the following entry made in the records of that denomination in New York City by Dr. Perkenmeyer after a visitation up the river: "I baptized in the barn of Stephan Froelig," so and so, "after having conducted religious services at Beekman's Mills." Stephanus made his will in 1749 and left all his property to his wife, Barbara.

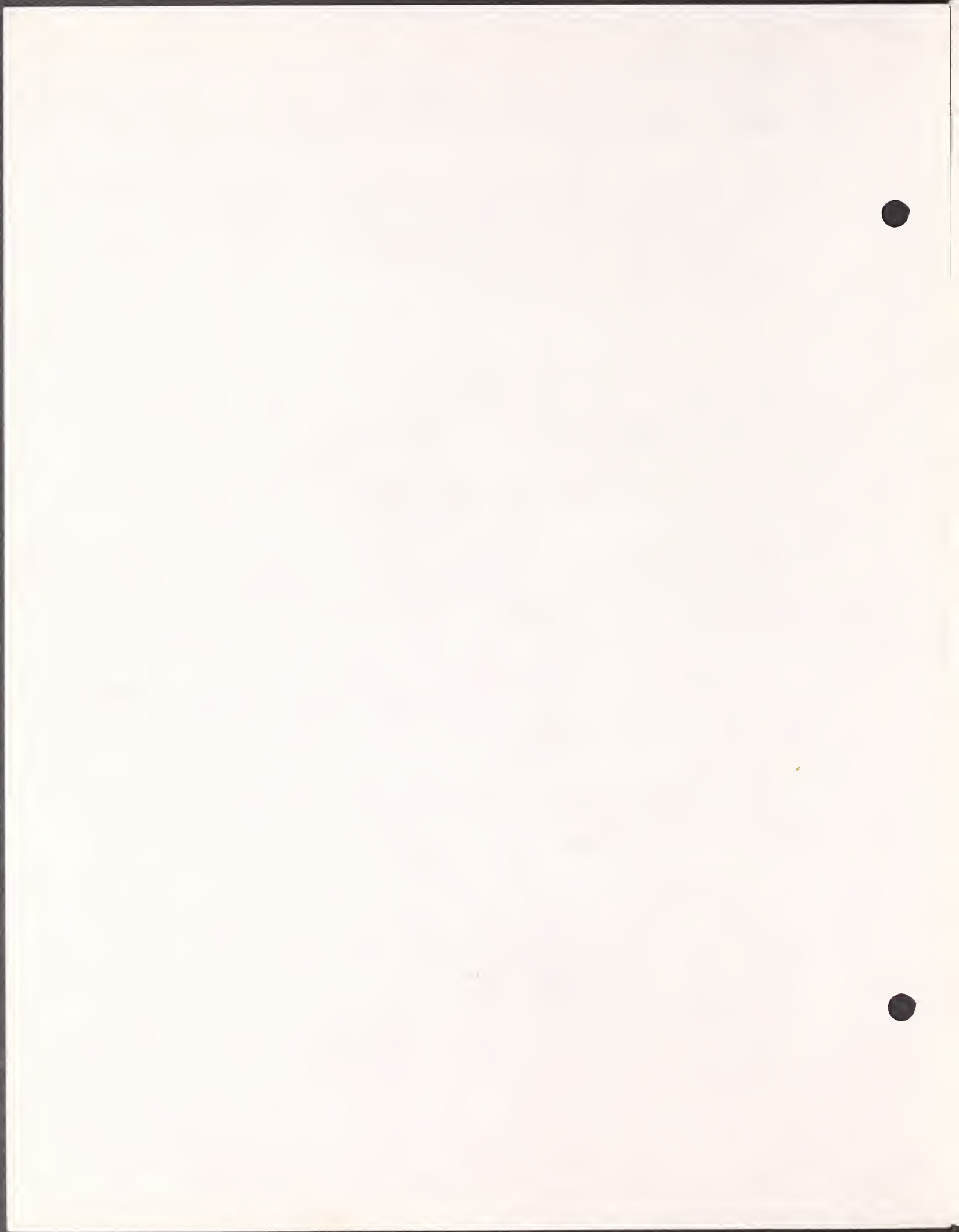
"Peter Froelich became the owner of the homestead at the death of his father, and the graveyard known as 'Peter Froehlichs' took its name from him and was on the opposite side of the road from his house. The Berghs, Froehlichs, Van Benschotens and Schryvers were buried in this ground and generally without tombstones."

The descendants of Maria Van Benschoten and Stephen Fraleigh were and still are noticeable in stature, as were also the descendants of her sister Catrina and Christian Bergh, 2nd - a tendency derived from the Van Venschotens, a majority of whom, especially in the Solomon line, have been above the average in height - large men and women.

Stephen and Maria were prosperous farmers in the town of Rhinebeck; lived on his father's homestead. He is found serving in the Revolution in the Sixth Dutchess Co. Militia and in a Land Bounty Rights Regiment. She d. Aug. 11, 1812, he Apr. 12, 1820, and both lie in the Rhinebeck graveyard in the afternoon shadow of the old Dutch Reformed Church.

Children:

- 3623 i Maria, b. Apr. 13, 1766
- 3624 ii Margaret, b. July 22, 1767; no further record.
- 3625 iii Solomon, b. Dec. 18, 1768
- 3626 iv Peter, b. Nov. 10, 1770
- 3627 v Elsje, b. Jan. 26, 1775
- 3628 vi Lena, b. Jan. 26, 1781; d. March 28, 1794.



The Fraleigh Family

3623 i Maria Fraleigh, d. Apr. 4, 1831; m. Apr. 2, 1790, Peter Traver, b. Mar. 18, 1749, d. Aug. 18, 1831, son of Hendrick Traver (bp. at Kingston, July 29, 1722) and Eva Eckert, dau. of George Eckert and Catherine Everts. Hendrick was the third son of Sebastian Traver and Christina Uhl. Sebastian and his widowed mother, Anna Maria Traver, together with a younger brother, Peter Traver, landed at West Camp, N.Y., Oct. 4, 1710, and finally settled at Rhinebeck in 1714. They were Palatines (from a district in southwestern part of Germany). Peter at the outbreak of the Revolution is found signing the articles of Association.

Traver children, all of whom lived in the town of Rhinebeck:

- a. Rebecca, b. Nov. 29, 1791, d. Nov. 13, 1847, unmarried.
- b. Maria, b. Mar. 28, 1793, never married.
- c. Eva, b. Jan. 2, 1796; d. Jan. 31, 1847; m. Oct. 5, 1826, Gideon Traver.
- d. Hendrick, b. Mar. 17, 1798; d. Mar. 25, 1847; m. Oct. 2, 1823, Polly Butts.
- e. Stephanus, b. June 5, 1800; d. Nov. 12, 1870; m. Jan. 5, 1825, Catherine Schryver.
- f. Helen, b. Feb. 1, 1805, never married.

3625 iii Solomon Fraleigh, m. Sept. 1789, Christina Loesher - The record of which marriage in the Rhinebeck Lutheran Church is: "Solomon Froehlich, Stephanus Froehlich's issue, mit Christina Loesher, Conrad Loesher's issue, Sept. 1789." Christina was bp. Mar. 28, 1770, d. May 25, 1843. Solomon lived on his father's old homestead three miles south of Rhinebeck, and d. Dec. 10, 1858.

Children:

- a. Maria, b. Oct. 5, 1790, m. Sebastian Crapser; lived near Wittenbergh, Dutchess Co.; farmers.
- b. Conrad, b. May 27, 1792; m. Olive Woodin; lived in Red Hook, Dutchess Co.; was a miller.
- c. Peter, b. Apr. 25, 1794; m. Gertrude West; lived in Po'keepsie; busied himself at many things.
- d. Stephen, b. Nov. 12, 1796; m. (1) Marie Ostrom, b. Dec. 19, 1802, d. Sept. 20, 1848; m. (2) Caroline Schryver, nee Traver, no issue. He was a farmer on the old home place and died there Jan. 8, 1879.

Children: (1) Julia Helen, b. May 14, 1821; m. Dec. 18, 1843, Eliot Marsh; lived in the town of Hyde Park; farmers. (2) Edgar, b. Nov. 18, 1824, m. Emeline Cookingham; lived at Primrose Hill, town of Rhinebeck; farmers. (3) Caroline, b. Feb. 12, 1829, 1 m. Morgan Smith; lived near Frost Mills, Dutchess Co.; farmers. (4) Goertner, b. July 9, 1840; m. Cornelia Sleight; always lived on the homestead; a farmer. His twin, (5) Gertrude, b. July 9, 1840, unmarried; lives in Rhinebeck.

- f. Lydia, b. Apr. 12, 1799; m. Roderick Tuckerman; he was a weaver; for many years worked in the Rochdale factories in Dutchess Co., then moved onto a farm near Syracuse where they died.



The Fraleigh Family

3626 iv Peter Fraleigh m. in the Rhinebeck Lutheran Church in Sept. 1792, Cather Loesher, b. July 13, 1774, who like his brother Solomon's wife, was a dau. of Conrad and Lydia Loesher. Peter always lived in the town of Rhinebeck and was a farmer.

Children:

- a. Lydia, b. Mar. 15, 1794; m. William Cramer; lived at Red Hook; farmers.
- b. Lena, b. Sept. 15, 1796; d. Apr. 3, 1886; m. Frederick C. Cramer; lived at Red Hook; he was a carpenter.
- c. Catherine, b. Apr. 4, 1798; d. young, unmarried.
- d. Maria, b. June 18, 1800; m. Gerrit Ryness; lived in the town of Rhinebeck; he was a stone-mason.
- e. Elizabeth, b. Mar. 1, 1802; d. young.
- f. Asa, b. Jan. 29, 1804; unmarried; went into the Mexican War and was never heard of afterwards.
- g. Solomon, b. July, 19, 1806; m. Eliza _____; lived and d. near Eddyville N.Y.; he was a great horseman.
- h. William Lasher, b. Jan. 14, 1809; m. Dec. 18, 1829, Catherine Sleight, b. Nov. 8, 1812, d. Feb. 27, 1892. He lived many years in Rhinebeck; late in life bought a farm at Staatsburg. He d. in June, 1893.
- i. Howard Tillotson, b. July 18, 1813; never married; went to sea and was lost track of.

3627 v. Elsjen Fraleigh m. Nov. 15, 1795, Zacharia Traver, b. nov. 24, 1765, youngest child of Frederick Traver (b. Jan. 27, 1726, d. Oct. 11, 1799) and Maria Barbara Eckert (b. Apr. 18, 1731, d. Nov. 7, 1795). Frederick was the fifth child of Sebastian Traver and Christina Uhl (see no. 3623). Zacharia's farm adjoined the Corporation of Rhinebeck on the northeast. He d. Oct. 30, 1840; Elsjen, Aug. 9, 1864.

Traver Children:

- a. Lena, b. Jan. 17, 1797; d. July 28, 1858; no further record.
- b. Frederick, b. Aug. 10, 1798; d. Apr. 15, 1822, unmarried.
- c. Ludwig, b. Sept. 28, 1800; d. in the South of yellow fever in 1825 was a physician.
- d. Stephanus Z., b. Sept. 19, 1802; m. in Feb. 1823, Elizabeth Doty, b. Apr. 1, 1798. They were farmers and lived a mile and a half above Rhinebeck on a farm on which their grandson Wallace Traver, now lives. He d. May 4, 1858; she Jan. 18, 1880.
Children: (1) Alexander S., b. Dec. 2, 1823; d. May 12, 1900.
(2) Zacharia R. b. July 17, 1828; d. Aug. 11, 1893; served in the Civil War as 2nd Lieut. in the 7th N.Y. Mounted Rifles. (3) Charles S. b. Apr. 21, 1837; served in the Navy on the gunboat "Paul Jones" and was in the battle of Mobile Bay. (4) Mary E., b. Feb. 21, 1839; d. in 1839. (5) Henry L., b. Feb. 13, 1840; served in the 71st. N.Y. V.I.; later was on the "Paul Jones".
- e. Thomas, b. June 20, 1805; d. Feb. 28, 1868; unmarried.
- f. Sally, b. Feb. 27, 1808; d. Jan. 25, 1891; unmarried.
- g. Polly, b. Dec. 10, 1809; d. Feb. 12, 1856, unmarried.



The Fraleigh Family

- h. William, b. Feb. 23, 1812; m. Catherine Traver, went to Wisc.;
no further record.
- i. Albert, b. July 11, 1816; d. Jan. 27, 1891; unmarried; buried
on the same day as his sister Sally.

All the unmarried children, with the exception of Ludwig, lived on the homestead.

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AMERICAN ANCESTRY 6vol. 1, p. 29

Fraleigh, Philip E., Albany; son of George W. of Red Hook, Dutchess Co., N.Y.,
born 1816, died 1866 (m. Regina Waldorf); son of Peter Fraleigh, Red Hook, b.
1772, d. 1853; son of Peter Fraleigh, who came from Germany before 1772, and
settled at Red Hook, Dutchess County, N.Y. state, died 1788.

vol. II, p. 43

Fraleigh, Peter F. of Clermont (m. Jane Salpurigh), and William H. of Clermont;
sons of Peter P. Fraleigh of Clermont (m. Mary Lasher); son of Peter Fraleigh
of Clermont, b. 1797, d. 1839 (m. Lana Link); s. of Peter P. of Red Hook, b.
about 1760, d. about 1845.



The Fraleigh Family

Documentary History of Rhinebeck in Dutchess Co., N.Y.

Pub. 1881 - By E.M. Smith (F 129. R4S5)

P. 45

Tax Assessment 1723

The inhabitants, residents, sojourners and freeholders of Dutchess Co. are rated and assessed by the assessors chosen for the said county, as follows: (list includes)

	L	s.	d.
Barent Van Benthuyzen	10	2	0
Stephen Froelick	5	0	6

P. 48 - Census in 1740 - (includes) Stephen Froelick

P. 51. After the battle of Lexington, on the 19th of April, 1775, the people of Dutchess Co. were asked to sign the following pledge:

"Persuaded that the rights and liberties of America depend, under God, on the firm union of its inhabitants in a vigorous prosecution of the measures necessary for its safety,"etc. etc." (bal. omitted)

The people in the precinct of Rhinebeck who thus repudiated the British Government and placed themselves under the power of new men and new measures, were as follows:

(The last name of a list of over 200 was - Henry Fraleigh, Jr.)

P. 216.

The Fraleigh Family

Stephen Frolich, with a wife, two daughters over nine, and one under eight years of age, was among the Palantines settled in the West Camp in Ulster county in 1710. Stephen Froelich was a freeholder, and the only one of the name in what is now the town of Rhinebeck, in 1723. He obtained a lease from Henry Beeckman for the farm on the post road, now the property of Goertner Fraleigh, a descendant in the sixth generation, in 1719. We have no doubt he was the person found in the West Camp in 1710, and the ancestor of all the Frolichs and Fraleighs who have lived and died and are now living in Dutchess County. He made his will in 1749, in which he released two children without naming them of all their obligations to his estate, and leaves his property to his wife, Barbara. We find in the old German Reformed Church records that Catherine Frolich was the wife of Johannes Weist, in 1741; Ursula Frolich, of Marden Burger, in 1745; Martinus Frolich, the husband of Anna Maria Hagedorn in 1756; Petrus Frolich, of Margaretha Flegeler in 1766; Maria Frolech, the wife of Gerhard Dederich in 1766; Henry Frolich, the husband of Margaret Van Lowen in 1768; and George Frolich, the husband of Gertrude Pultz in 1770. There are, probably, Frolich records in the Rhinebeck Lutheran and Flatts Dutch Reformed Church, the books of which are not now before us.

The Staatsburgh in which Dominie Hartwick preached and baptized the children was near the Frolich homestead, and his records are in the Rhinebeck Lutheran book. Peter Fraleigh became the owner of the farm at the death of his father, and the graveyard known as Peter Frolich's took its name from him, and was on the opposite side of the road from his house. The Bergs, Burgers (Buckhards in the old records), Frolichs and Van Benschotens and Schryvers were buried in this ground and generally without tombstones.



The Fraleigh Family

A family record before us says Peter Fraleigh was born Aug. 15, 1720, died Jan. 26, 1792. Margaret, his wife, born Aug. 25, 1724, died June 2, 1805. This is not the beginning of the record. We have placed it first because the first in date. It is preceded by the record of Stephen which follows, and we are left in doubt whether Peter was father or elder brother to Stephen.

Stephen Fraleigh - born July 28, 1742, m. Oct. 23, 1764, Maria Van Benschoten. They had issue as follows: Maria, b. Apr. 13, 1765, Margaret, b. July 22, 1767, Solomon, b. Dec. 18, 1768; Peter, b. Nov. 10, 1770; Elsjen, b. Jan. 26, 1775, Lanne, b. Jan. 26, 1781, d. Mar. 28, 1794. The mother d. Aug. 11, 1812, aged 66 years, the father died Apr. 11, 1820, aged 77 years.

Solomon Fraleigh m. Christina, dau. of Conrad Lasher, b. Mar. 28 1770, m. Sept. 5, 1789. They had issue as follows: Maria, b. Oct. 5, 1790; Conrad b. May 27, 1792; Peter, b. Apr. 25, 1794; Stephen, b. Nov. 12, 1796; Lydia, b. Apr. 12, 1799.

Peter Frolich and his wife Elizabeth Felder, appear in the records of the German Reformed Church for the first time on the 9th of July, 1780. On this day, their son, Johannes, was bpt. by Dominie Cock, the sponsors being Johan Felder and Anna Maria Streit; on Apr. 21, 1782, their dau., Elizabeth, was bpt., the sponsors being Peter Eckert and Elizabeth Frolich; on Sept. 3, 1784 their son, Georgs, was bpt., the sponsors being Johannes Stickel and Elizabeth Behm; on Dec. 3, 1786, their son, Phillippus, was bpt., the sponsors being Phillippus Felder and Anna Milthaler. Peter was another son, and Hanna another daughter of this family. She married John A. Stickle, d. Jan. 12, 1850, aged 74 years, and was thus born in 1776. This is the well-known Red Hook family of Fraleighs, whose ancestor was doubtless also Stephanus, the first settler of the name. Peter m. Elizabeth Smith; Johannes m. Catharine, dau. of Henry Tidter, Jr., and his wife, Anna Maria Proseus; Philip m. Anna Tidter, sister to Catharine, the wife of his brother, for a first, and Anna Benner, daug. of Peter Benner, for a second wife; George m. Catharine Mohr; Elizabeth, we think, m. Henry Stall. These men became, and these sisters married men who became wealthy farmers and highly respected citizens of Red Hook.

p. 231. In the 63 years which intervened between the commencement of our records, in 1749, and the separation of Red Hook from Rhinebeck, in 1812, the office of Spuervisor was held by 14 different persons, 8 of whom were from Red Hook, 5 from Rhinebeck, and one of uncertain residence(Bal. omitted).....

p. 36

Our Palantine Settlers

There were three immigrations of Palatines to our State in the first quarter of the 18th century. The first came in 1709, under Joshua Knockerthal, their minister, and consisted of "fifty-one poor Lutherans from the Lower Palatinate in Germany." - viz.: ten men, ten women and twenty-one children. They settled at Quasek creek, now called Chambers creek, in Orange Co. The second came with Governor Robert Hunter in 1710, and the third in 1722 under Governor Burnet. It concerns our present purpose to deal with those only who came here with Gov. Hunter.



20 Feb., 1963

Dear Charles:

In replying to your letter of the 13th, I don't believe I'll be of much help.

It is quite likely that we are of the same family as the variation in the spelling ran in my family too. Froeligh, Froelich, Freleigh, Fraleigh, and my version, Freligh are some of the spellings that I have seen. The name Martin also appeared way back. I am not much on tracing family history but an old lady that was brought up by the Freligh family of Cossackie, New York, did a lot of research a few years back and if she had not passed on before completing her task I am sure I could be of more help.

At Cossackie there is an old house of great historical prominence and there is the copy of the first Declaration of Independence (not the final one) and it was signed by a Benjamin Freleigh, ^{who} was a relative of mine.

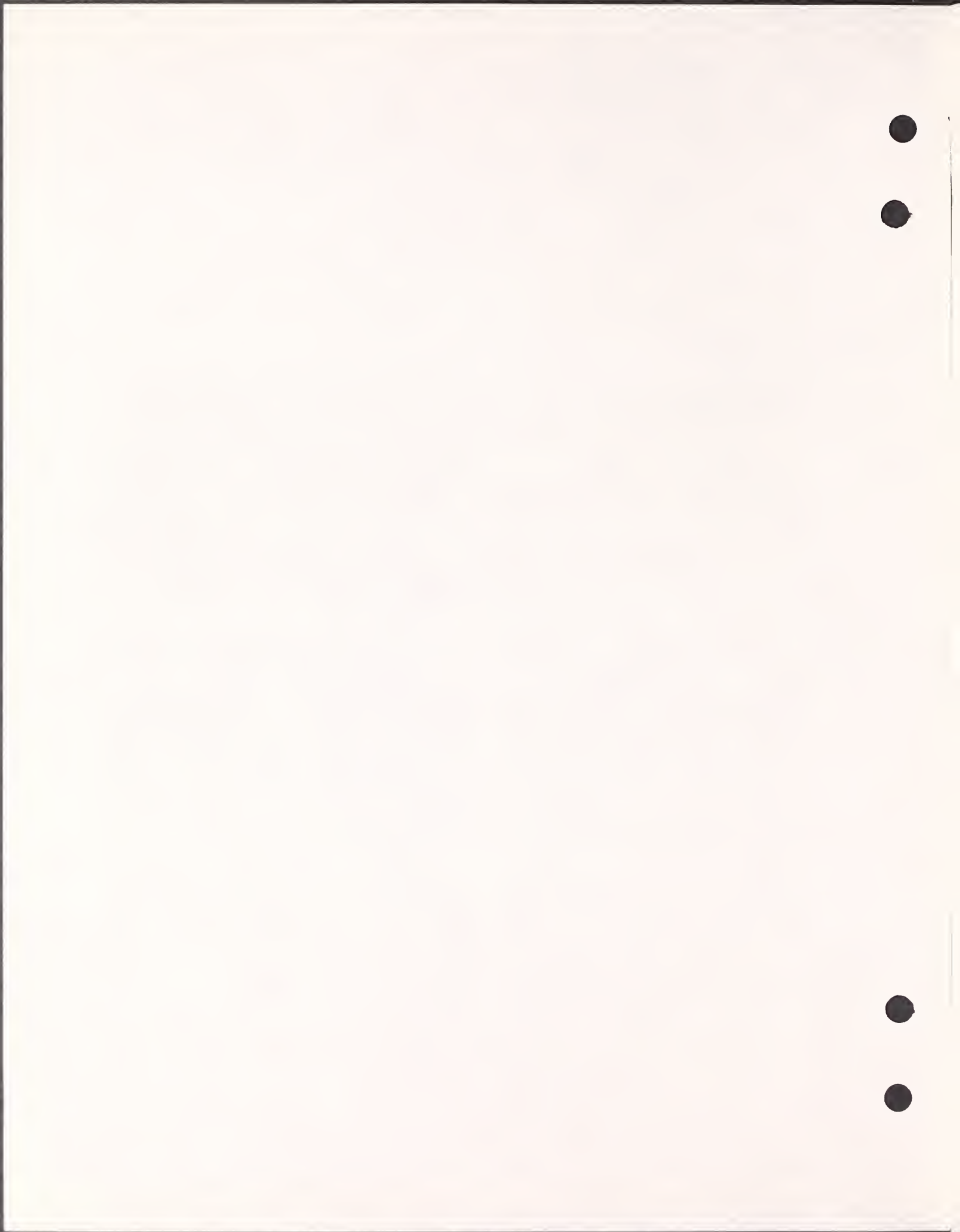
I am sure I know the Osborne that you mention. He lived in Saugerties for a spell some years back, then went to England and married and remained there.

I don't imagine I have been of much help but it has been nice exchanging notes and would like to hear from you again.

Sincerely,

(signed)

Robert H. Freligh, Asst. Cashier
Saugerties National Bank & Trust Co.
Saugerties, New York



ARD NA MAGH,
Kilmacanoge,
Bray,
Co. Wicklow.

8 February 1954

Dear Cousin:

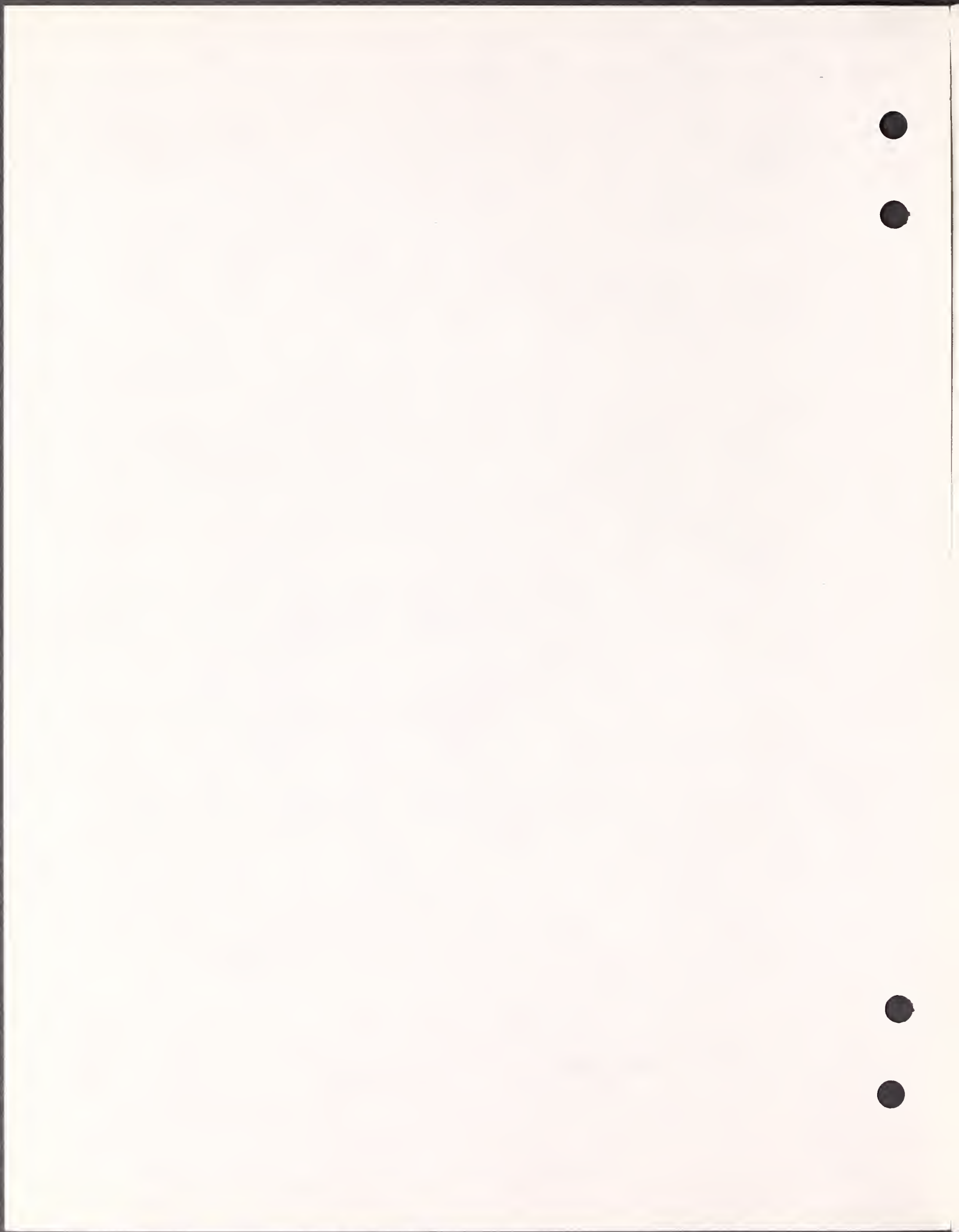
It was nice to get your letter and news. The two questions you ask about myself and about history of the family I shall answer in detail, especially the latter as some of the members of your family may become interested in tracing the family and my researching will save their going over the same ground.

As for myself, in Dec. 1940, I read a paper on human ecology at the annual AAAS meeting in Chicago and en route home detoured from Albany down to Saugerties to see what I could learn about the family. I became so interested that I moved to Saugerties, spending most of my time in Kingston (Ulster Co. Court House) and in Albany on records. In Sept., 1951, I came to England on records and human ecology and married two years ago yesterday, a widow, Joynce Richards Browne, daughter of the late Charles Richards of Co. Wicklow and Kathleen Stamper Richards, ditto. As my wife has a 19 year old daughter in Trinity College, Dublin, we decided to stay on this side for the time being, leasing Ardnamagh which is atop a young mountain 800 feet up and 4 miles from the Irish coast.

In the Ulster County Land Records at Kingston, I got a mass of material on our (chiefly your) family.

As you know, about 1710 a large number of German Palatines settled at a place called West Camp on the Hudson a few miles north of Saugerties to make ships stores. Before that in London, they had a church near the Drapers' Hall called the "Dutch Church". This was bombed out in 1941. The ship stores project at West Camp failed and several families went inland a few miles and settled just under the Catskill Mountain escarpment at a place called (and still called) Katsbaan. Here they built a church, still standing although much altered. The first of these migrants was Johan Niclaus Trompbower who got 104 acrs just south of the church (BK.2, pp. 72, 73, 74). The present two storey stone house on this land probably is part of the original house rebuilt. Back on Beaver Creek is the old Trumpour grave-yard. Just north of this land Henry Freleigh got 30 acres (Bk. 1, Part C, P. 131) and west of him across Beaver Creek, Johannes Ferel (Feiro) got a tract. Others in the settlement, were Peter Overpach, Andreas Elich, Conrad Rightmeyer and Valentine Feiro. The wills of Johan N. Trumour and Valentine Feiro are in the Surrogates Office, Albany. Today Harold Grant Trumpour occupies an old family farm a mile or two north of the church at Asbury (formerly Trumpour's) corner, and Bob Freleigh is a teller in the Saugerties National Bank.

The grandson of Johan U. Trumpour, Joh, who went to Canada, had a long-standing battle with the authorities for his land title and eventually lost. This is how it happened.



The first survey of the section before the Palatines came, 1687, was vague about the line between Ulster County and Albany (now Green) County. It was to go west from Sawyer's Creek which unfortunately, flows north and south for several miles. If the line ran from the head of this creek the Trumpour land was in Ulster County; if it ran from the south, it was in Albany County. Hence the Trompours claimed their land was in Albany County, but Valentine Feiro, a bit more pliant, was willing to take an Ulster County deed (Ulster County Trustee Minutes, Nov. 13, 1739).

Apr. 29, 1751, the Trustees ordered Jan Elting to run a line west from the head of Sawyer's Creek (Ulster County Trustees Minutes).

Fifteen years later, May 22, 1765, a second line west from the mouth of Sawyer's Creek was run, being some four miles south of the other (See Cockburn's Map, No. 123 Secretary of States Office, Albany). Meanwhile John Trompour got various grants, viz; Jan. 22, 1749 - he with Feiro got a Golden grant (Ulster County Deeds)

Oct. 5, 1749 - got deed to same (Albany Co. Deeds 6-425)

Sept. 17, 1761 - with Wynkeep petition for 2000 acres (State Land Papers XVI, 96)

Jan. 15, 1762 - ordered to stop John Trumpour et al (Ulster Co. Trustees Minutes)

April 12, 1766 - Petitions for 2000 acres (State Land Papers, LXIII, 158)

Feb. 12, 1768 - petitions for a boundary decision (State Land Papers XXVIII, 16)

Eventually he lost his battle and his land which apparently sent him to Canada in the end.

Zion Church Records, Loonenburg, Athens, Greene Co., N.Y., May 2, 1729, Hermanus Beer, son of Jacob Beer, decd. M. Maria Magdalena, daughter of Pieter Wixheusers of West Camp, and had 7 children, the youngest being Liesabeth, Bapt. 3/3/1757 at Zion Church. She married Johannes Trumpour and with him went to Canada.

Johann Niclaus Trumpour, born 1676, married Magdalena Stier; their son, Johannes 1719-1785, married Christina Feiro; their son, Johannes, 1754, married Elizabeth Beer.

The Osborns lived 50 miles south of the above in Orange County. Anna De Baum married Edward Parleman, a son of Catherine Steir (related to Magdalena Steir above?). Anna DeBaum had two sisters, Elizabeth and Christina who married John and Richard Osborn, respectively. Richard Osborn, I believe, was the father of the James Osborn who went to Canada and was your great great great grandfather.

Such is the barest outline of my researching.

There is today a great emigration from Ireland to Canada. The brother of one of my mother-in-law's workmen has just gone.

I am busy making a study of the human Ecology of Ireland - a most fascinating subject.

With best wishes.

Sincerely,

Byrle Osborn.



*Early Palatine Emigration

KNITTLE

Fifth Party embarked July 3-10, 1709. Sailed July 15, 1709.
Included in party:

Frölug, Valentijn, wife, 2 children

**New York Subsistence List, 1710-1712

Fralich, Stephen
Fralich, Valentin

*Sinmendinger List 1717

Frolich, Stephen, wife Anna Elizabeth and two children
(Bechmansland, West Camp)

Zion Luthern Church, Loonenburg, Greene County, New York

Catherine born 4 Dec., baptized 5 Dec. 1737 at Kisket. Daughter
of Hannes and Margrete Frolich.

*Hackensack and Schraalenburgh Records

Married

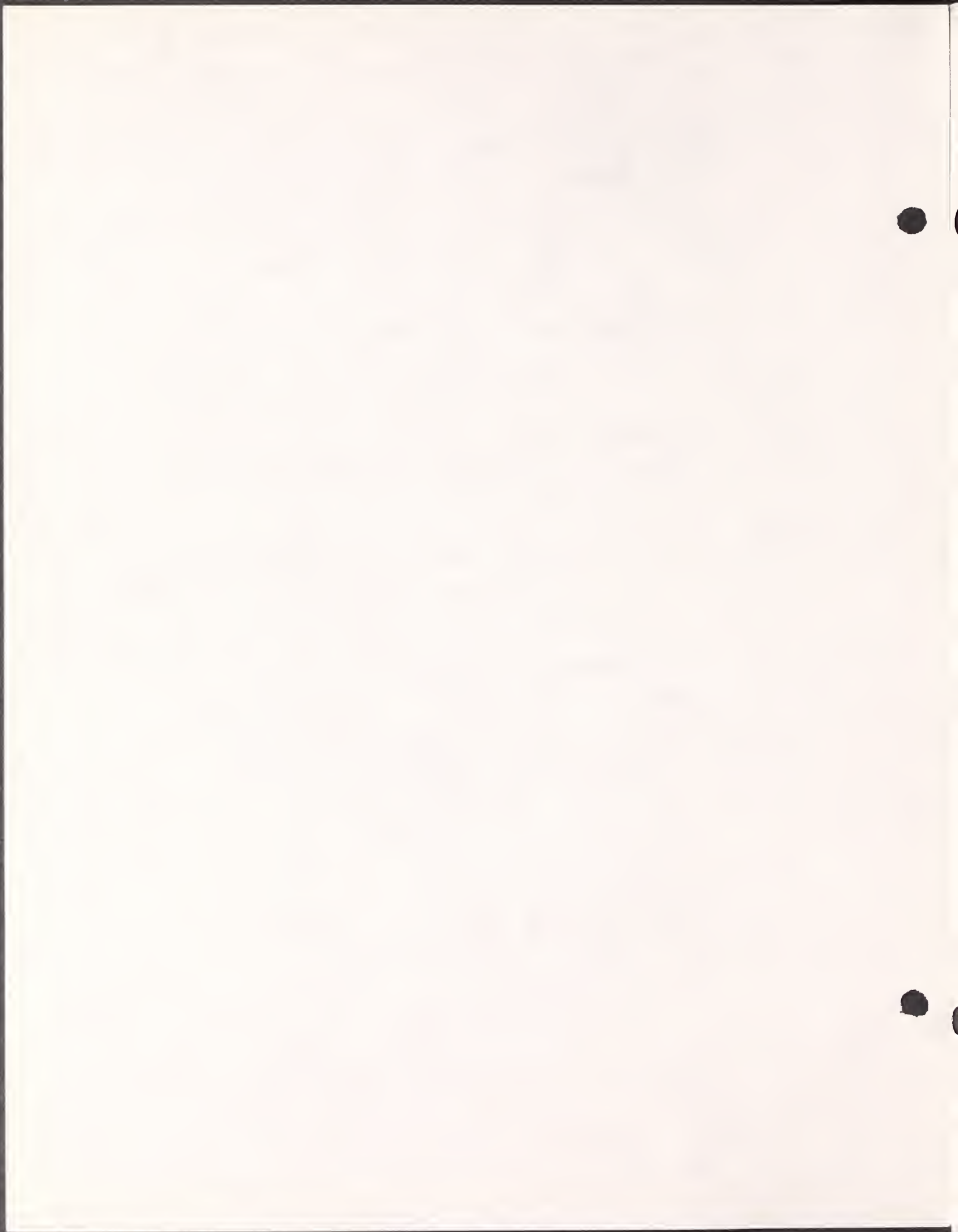
Oct. 28, 1801, Peter D. Froeligh and Neeltje Bogart
May 26, 1791, Nathaniel Nicall and Annaatje Froeligh
May 16, 1796, Peter D. Banta and Sarah D. Froeligh

Rev. Dr. Solomon Froeligh installed Hackensack New Jersey 1786,
died 1826, wife Rachel Van de Beek.

Annatie born Feb. 7, baptized Feb. 25, 1774.
(omitted) born Nov. 8, baptized Dec. 3, 1786.
Solomon born May 16, baptized May 17, 1792.
Rachel Rijerse born June 24, baptized July 19, 1795
John westervelt born May 27, baptized June 17, 1798

*Papers in Albany State Library, New York State.

**Papters in New York City Public Library.



BOTSCHAFT DER BUNDESREPUBLIK DEUTSCHLAND

EMBASSY
OF THE
FEDERAL REPUBLIC OF GERMANY
1 WAVERLEY STREET, OTTAWA 4, CANADA

AMBASSADE
DE LA
RÉPUBLIQUE FÉDÉRALE D'ALLEMAGNE
TELEPHONE CENTRAL 3-1101

IV 3 - 88

OTTAWA,

October 21, 1966

Mr. Charles H. Fraleigh
Bloomfield, Ontario

Dear Mr. Fraleigh:

Thank you very much for your interesting letter of
October 17, 1966. For continuance of your family history
may I suggest that you contact the following places:

- 1) Landesarchiv
Speyer a.Rhein
- 2) Evangelisch pfaelz. Landeskirche
Speyer a.Rhein

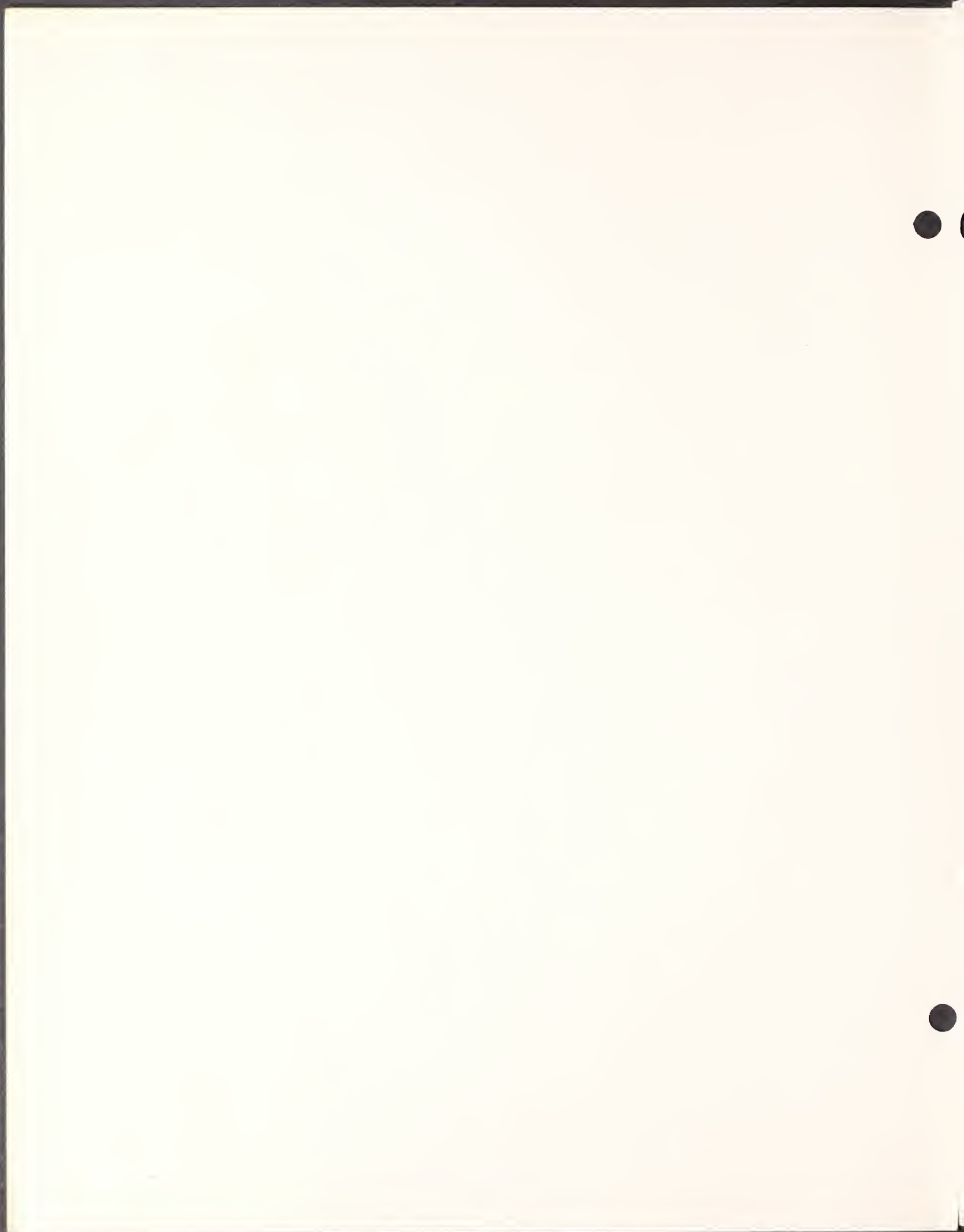
I hope that you might be successful in finding out
about your ancestors.

Very truly yours,



(Kemmer)

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STAATSARCHIV SPEYER

672 Speyer, den 7. 11. 1966
Domplatz 6, Fernruf 2376
Postfach 838

Nr. 2242/66/1334 Amerika

Bitte in der Antwort Nummer und Betreff anzugeben.

Mr.

Charles H. Fraleigh
village of Bloomfield

Unaccompanied - Ontario
Canada

Betr.: Familienforschung Fröhlich.

Bezug: Ihr Schreiben vom 5. Oktober 1966.

Über die Auswanderung eines Heinrich Fröhlich (Hendrick Froelick) ist hier nichts bekannt, sondern nur über die eines Valentin Fröhlich (Fröhlich), der mit seiner Ehefrau Apollonia Kapp und 2 Kindern schon ziemlich früh "in das neue Landt" (Amerika) abwanderte, vermutlich schon 1709/10, da sich die Taufe eines seiner Kinder (Johannes vom 26. Februar 1715) in dem von Dr. Braun veröffentlichten Kocherthalschen Kirchenbuch (Mitteilungen zur Wanderungsgeschichte der Pfälzer, Beilage zur "Pfälzischen Familien- und Wappenkunde", 1952, Folge 1) findet. Valentin Fröhlich war der Sohn eines Johann Henrich Fröhlich aus Mannweiler (Pfalz) und der Anna Margaretha (vgl. Dr. Krebs "Pfälzer Amerikauswanderer des 18. Jahrhunderts" "Familie und Volk" 5. Jg. 1956 Heft 4). Das Kocherthalsche Kirchenbuch nennt auch noch einen Stephan Fröhlich, der mit einer Anna Elisabetha verheiratet war. (Tochter Anna Catharina get. 14. Dezember 1712).

Vermutlich kann Ihnen die von Dr. Braun geleitete Heimatstelle Pfalz, Kaiserslautern, Landesgewerbearbeit, Villenstr. 5, noch mehr Angaben über die Familie Fröhlich in Amerika machen, da diese Stelle eine umfangreiche Literatur und eine große Auswanderererkartei besitzt.

Dr. Scheidt
(Dr. Scheidt)
Archivdirektor



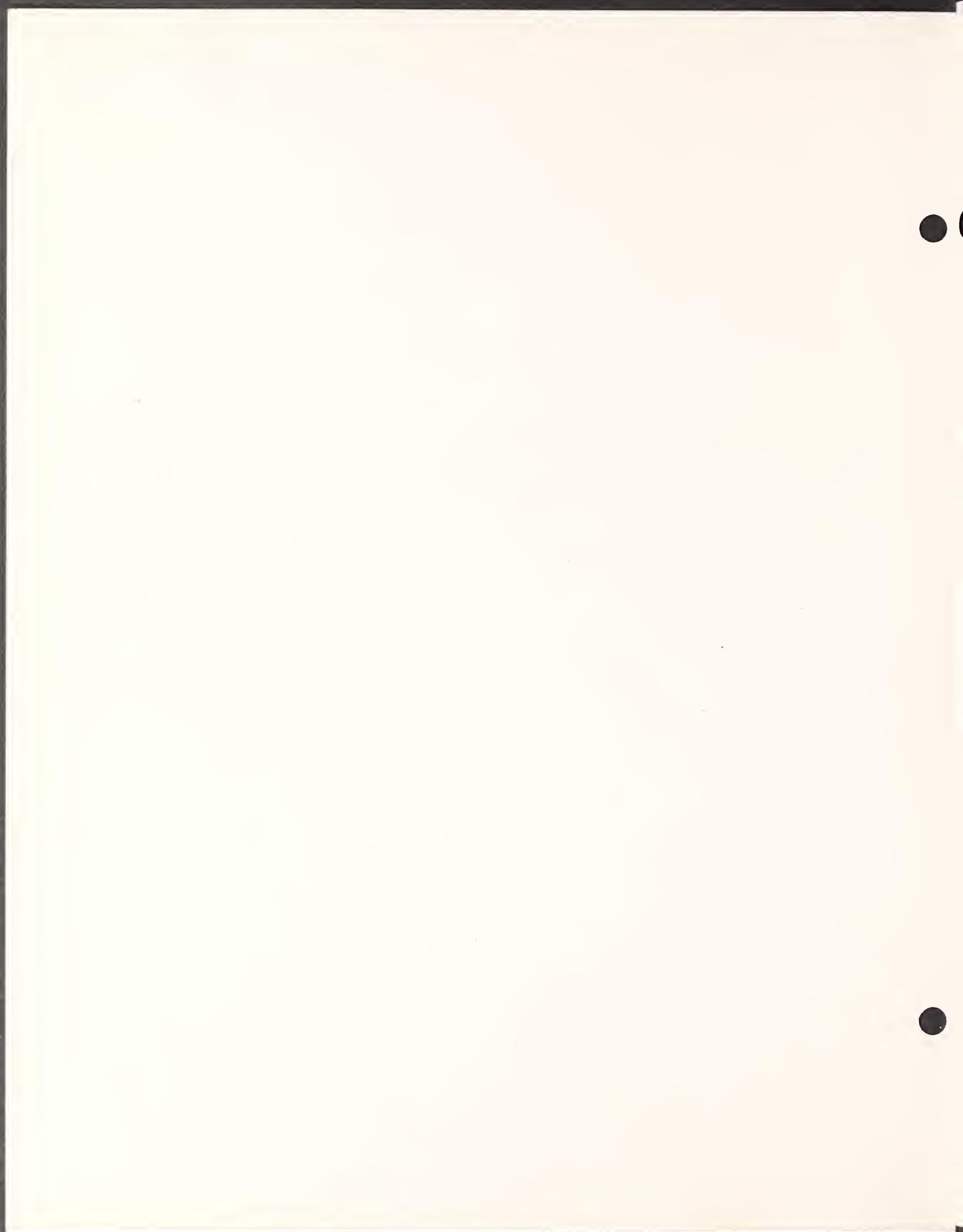
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In reference to your letter, dated 5 October 1966, relative to the Fröhlich family history search, the following information is provided:

About the immigration of Heinrich Fröhlich (Hendrick Froelick), there is no record in this Archive. The only record shows that a gentleman by the name of Valentin Frölich (Fröhlich) with his wife Apollonia Rapp and two children, very early, around 1709 or 1710, immigrated to "The New Land" - America. A baptismal record, dated 26 February 1713, of one of his children, named Johannes, can be found in the church book of Kocherthal (Mitteilungen zur Wand-erungsgeschichte der Pfälzer, published by Dr. Braun and an addition to the "Pfälzischen Familien- und Wappenkunde" 1952, Folge 1). Valentin Fröllich was the son of Johann Henrich Fröllich from Mannweiler (Pfalz) and Anna Margaretha. (See, Dr. Krebs "Pfälzer Amerikaauswanderer des 18 Jahrhunderts" "Familie und Volk" 5. Jg. 1956 Heft 4). The church book of Kocherthal also shows a Stephan Fröhlich and his wife Anna Elisabetha. (daughter Anna Catharina baptized 14 December 1712).

Additional information about a family by the name of Fröhlich in America probably could be obtained from the "Heimatstelle Pfalz", Kaiserslautern, Landes-gewerbesnstatt, Villenstr. 5, which is under Dr. Braun's supervision and has extended literature and comprehensive immigration files.

Dr. Scheidt
Archives Director



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Proceedings of the
New Jersey
Historical Society

*A MAGAZINE
OF NEW JERSEY HISTORY*



26

January 1955



Dr. Solomon Froeligh

WILLIAM C. KIESSEL, JR.

THOMAS Gray in his famous "Elegy" laments over the many individuals who lie forgotten in the country churchyard. In the cemetery of the old South Presbyterian Church in Bergenfield, close to the sanctuary he served for forty-one years, lies a man who was one of the most controversial figures in American church history at the beginning of the nineteenth century. His multi-faceted life involved not only the national religious issues of the day but also the educational, military, and political affairs in New Jersey. I refer to Dr. Solomon Froeligh,¹ founder of the True Dutch Reformed Church in the United States of America.

Solomon Froeligh was born May 29, 1750, at Red Hook in Albany (now Dutchess) County, New York, about twenty miles north of Poughkeepsie, the eldest son of Petrus and Maria Wood Froeligh.² At the impressionable age of fourteen he came under the influence of Dominie Johannes Schuneman and experienced a definite call to the ministry. Solomon's hard-working father wanted to keep him on the farm, as he needed an extra hand, but his saintly mother arranged for her son to attend the "parsonage school" of the Reverend Dirck Romeyn.³

For three years Solomon lived in the Romeyn household, and when Romeyn transferred to Hackensack he accompanied the family. At Hackensack he enrolled in the newly founded Academy on the corner of Main and Warren streets and there for three years received instruction in the classics under Dr. Peter Wilson.⁴ While a student, Solomon Froeligh married Rachel,

THE WRITER: Mr. Kiesel, a graduate of Rutgers University, has his M.A. from New York University and is presently a doctoral candidate in American history. He has contributed to the *New England Historical and Genealogical Register*, the *Journalism Quarterly*, and other publications. Mr. Kiesel is assistant research editor with the Grolier Corporation.

¹The name is spelled variously "Freligh" or "Froeligh."

²William B. Sprague, *Annals of the American Pulpit* (New York, 1869), IX, 83.

³Froeligh's manuscript autobiography, transcribed April 21, 1825.

⁴Cornelius T. Demarest, *Lamentations over Solomon Froeligh* (New York, 1827), p. 17.

the daughter of Isaac and Rachel Reyerson Vanderbeck, November 11, 1771.⁵

The youthful benedict then studied under the learned John Henry Goetschius the Zurich-educated theologian and exponent of the Conferentie beliefs. Froeligh remained with Goetschius for three years, after which he was ready for his examinations. In October, 1774, before the General Convention of Ministers and Elders of the Dutch Reformed Church, Froeligh was examined for licensure by Drs. Johannes Leydt, Jacob R. Hardenbergh, and John H. Livingston and, showing a suitable proficiency, was licensed to preach.⁶ The same year Froeligh was awarded a master-of-arts degree from the College of New Jersey at Princeton by President John Witherspoon.⁷

June 11, 1775, Froeligh was ordained pastor of the four Dutch congregations of Jamaica, Newtown, Oyster Bay, and Success in Queens County, Long Island, succeeding the Rev. Hermanus L. Boelen, a noted Tory.⁸ His ordination sermon was preached by the Rev. Lambertus de Ronde of the Collegiate Church in New York City.⁹ Froeligh served his initial circuit for fifteen months until September, 1776, when the British captured Long Island. Because of his ardent patriotism he was forced to flee, losing all his personal possessions, including a very fine library. The church edifice in Jamaica was converted into a troop storehouse for goods and provisions.¹⁰

Froeligh, with his wife and growing family, fled to the home of Dr. Archibald Laidlie in Hackensack who himself had been forced to leave New York City. Imbued with the spirit of liberty, Froeligh preached a fervent sermon on the glories of American independence and, to his surprise, it was received with coldness.

⁵E. B. O'Callaghan, ed., *Names of Persons for Whom Marriage Licenses Were Issued by the Secretary of the Province of New York* (Albany, 1860), p. 145. In reasonable time they had four daughters and five sons, one of whom died in infancy. One son became a clergyman, two were lawyers and one was a successful physician. (Data from Mrs. Isabel M. Wagner, Hackensack, descendant of Solomon Froeligh.)

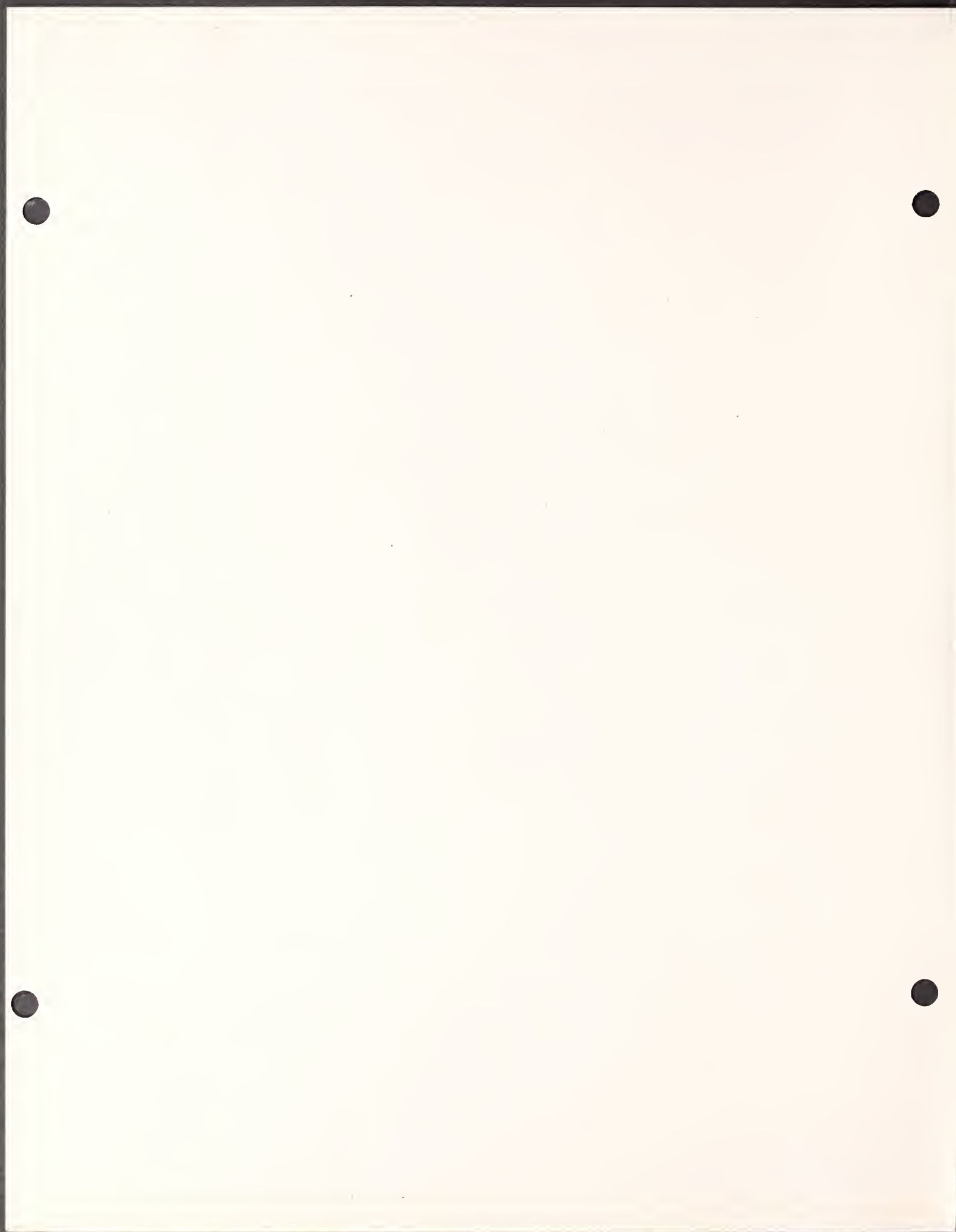
⁶Charles E. Corwin, *Manual of the Reformed Church in America, 1628-1922* (5th ed., New York, 1922), p. 340.

⁷Walter H. Evert, Office of the Secretary, Princeton University, letter, March 1, 1954.

⁸Fredrick L. Weis, *The Colonial Churches and the Colonial Clergy in the Middle and Southern Colonies, 1607-1776* (Lancaster, Mass., 1938), pp. 51, 68, 72.

⁹Demarest, *Lamentations*, p. 18.

¹⁰Benjamin Thompson, *History of Long Island* (New York, 1843), I, 120.



In the opening year of the Revolution, Bergen County was not particularly eager for trouble with the mother country. One historian states there were only fourteen families in the entire county whose sympathies were with the colonists. Eventually sentiment changed as the British lost their hold and then ravaged the countryside.¹¹

After his disheartening reception in Hackensack, Froeligh considered entering military service and was appointed chaplain of the First New York Line, Third Continental Establishment. His commission was approved November 21, 1776, reconfirmed January 3, 1777, and finally his name dropped from the rolls the following September.¹²

Froeligh's next pastoral charge was with Dr. Livingston, ministering to the Dutch settlers along the west side of the Hudson River in the vicinity of Fishkill and Poughkeepsie. For three years he jogged on horseback to preach at his several churches and visit with his scattered parishioners. Then on June 5, 1780, Froeligh was called by the united congregations of Millstone and Neshanic in Somerset County to succeed the Rev. Christian F. Foering.¹³

September 4, 1780, Froeligh officially began his new pastorate, after receiving special synod approval because he had never been formally relieved from the Long Island congregations. He preached two services each Sabbath, alternating in English and Dutch at the two churches. His remuneration was 160 bushels of wheat (each bushel guaranteed to weigh 60 pounds) from Millstone and 108 bushels from Neshanic. This later was changed to 120 pounds "Proclamation" money proportionately contributed by the two congregations.¹⁴

Shortly after Froeligh's arrival he had a glorious revival but, overworked by his fervent sermons and conscientious ministrations to his people, he became seriously ill. It was six years before he fully regained his health. However, it was while serving in Somerset County that Froeligh became closely connected with

¹¹Charles H. Winfield, *History of the County of Hudson, New Jersey* (New York, 1874), p. 141.

¹²Corwin, *Manual*, p. 340.

¹³Abraham Messier, *Forty Years at Raritan* (New York, 1873), p. 271.

¹⁴James P. Snell, *History of Hunterdon and Somerset Counties* (Phila., 1881), p. 791.

Queens College in New Brunswick, or Rutgers University as we know it today.

Queens College, chartered November 10, 1766, had a precarious existence during the Revolution. In 1780 the peripatetic college opened its academic year in Millstone because its quarters at New Brunswick had been pillaged by the British and its temporary location at North Branch the previous year was unsuitable.¹⁵ In 1781 the college returned to New Brunswick and the following year Froeligh was added to the faculty as a lecturer in Hebrew with a salary of six pounds for each student tutored.

In 1783 Froeligh was elected a trustee of Queens College, which position he held until 1810. At the commencement in 1783, as president *pro tem* of the Board, he awarded the degrees to the four candidates.¹⁶ On December 17, 1783, Froeligh presided at the meeting which proposed Dr. Jacob R. Hardenbergh as president of Queens College. However, action was deferred because a dissenting element still wished to transfer the institution to the thriving academy at Hackensack and to elect the Rev. Dirck Romeyn as president.¹⁷

As early as 1784 Froeligh had some tenuous connection with the Hackensack and Schraalenburgh (Bergenfield-Dumont) neighborhood. The church records reveal marriages performed by him as pastor, one being recorded February 21 of that year.¹⁸ The reason probably is that Romeyn had left in 1784 for Schenectady, where he was instrumental in founding Union College in 1795.

It was not until September 14, 1786, that Froeligh was formally invited by the Hackensack Classis to minister to the joint congregations united under a single corporation at Hackensack and Schraalenburgh. Froeligh's installation sermon was preached by the Rev. Benjamin van der Linde of Paramus and Saddle River.¹⁹

¹⁵William H. S. Demarest, *A History of Rutgers College* (Princeton, 1924), Chapters 1 and 2.

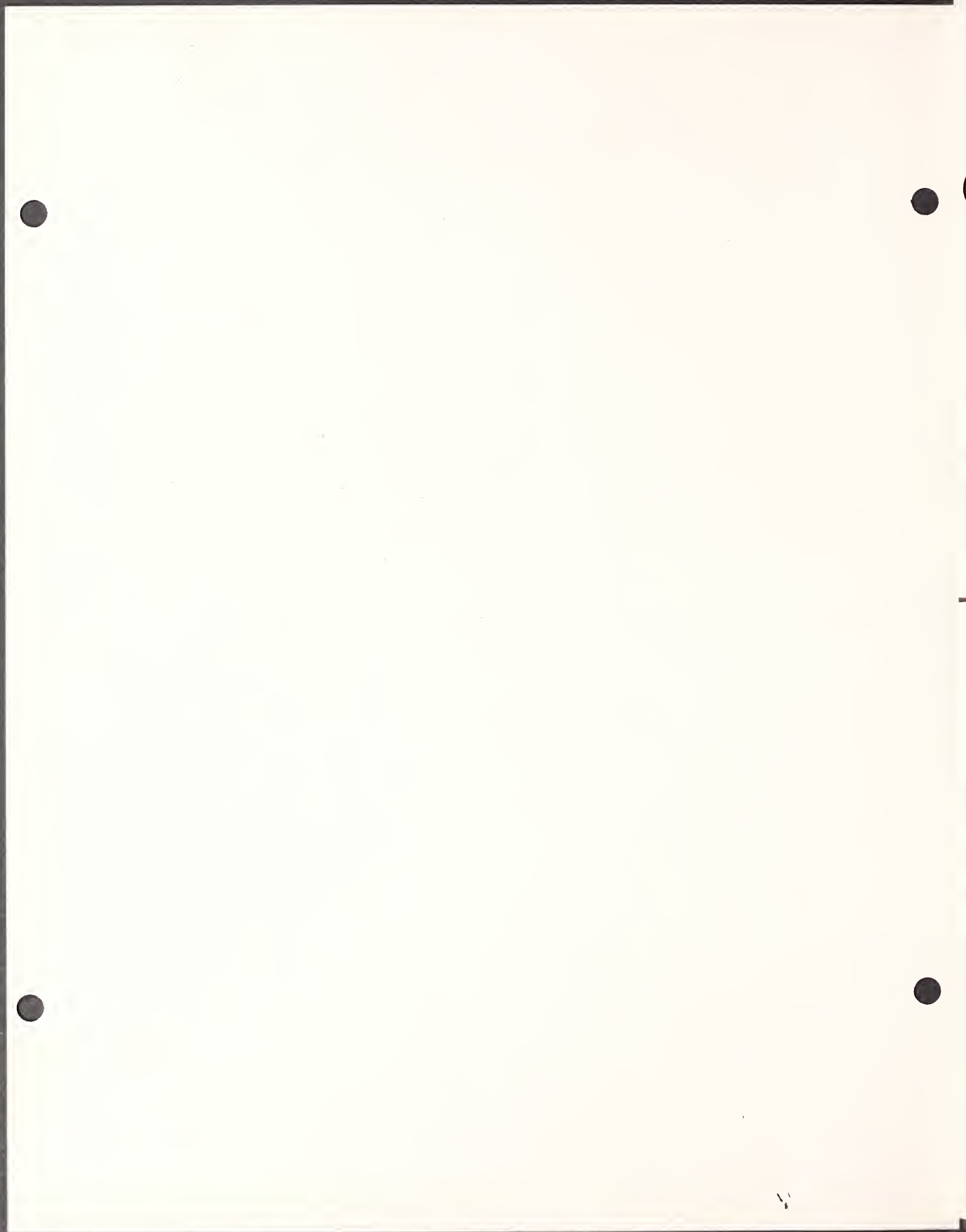
¹⁶Rutgers University, *Alumni and Students of the Colleges for Men, 1774-1932* (New Brunswick, 1932), p. 4.

¹⁷William M. Johnson, "Washington Institute," *Year Book of the Bergen County Historical Society*, 1913.

¹⁸Records of the Reformed Dutch Churches at Hackensack and Schraalenburgh, Parts I and II, *Collections of the Holland Society of New York*, 1891, II, 57.

¹⁹Benjamin C. Taylor, *Annals of the Classis of Bergen* (New York, 1857), p. 189.

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In 1786 there were two Reformed Dutch churches in Hackensack, each with its own consistory but united under one corporation. Froeligh was called to preside over the first church organized by the Rev. Peter Tessenmacker in 1686. The second church, formed in 1756, was in 1786 under the spiritual guidance of the Rev. Warmoldus Kuypers. The first church at Schraalenburgh (meaning barren knoll or hill) had been organized in 1724 by the Rev. Reinhardt Erickson and the building erected in 1725 approximately 250 feet east of the present-day Old South Presbyterian Church in Bergenfield.²⁰ Elders at the first church at Schraalenburgh when Froeligh was called were Peter Bogert, William Christie, Jacob Kool, and Hendrick Kuyper (whose anglicized family name is perpetuated in beautiful Cooper's Park adjacent to the present church.²¹

The struggle of the Reformed Protestant Dutch Church for ecclesiastical independence from Holland beginning with the Rev. Theodorus J. Frelinghuysen through the conflicting Coetus and Conferentie groups until final establishment of an independent American Reformed Church is an interesting study, but there is insufficient space to discuss it here.²²

The Classis of Hackensack had been one of the hotbeds of dissension between the Coetus and Conferentie followers since the pastorates of John H. Goetschius, Antonius Curtenius, and George W. Mancius in the late 1740's and early 1750's. The Coetus or progressive party advocated independence while the Conferentie group believed in continued allegiance to the Classis at Amsterdam, Holland. It was this difference of opinion that separated the congregation of Froeligh's church and the consistory of the older Kuypers. The two religious groups also had been divided politically in the Revolution and the constitutional development of the new nation. This had left bitter scars in such a relatively small community as Hackensack which had approximately thirty homes in its immediate environs.²³ The total population of Bergen County in 1790 was only 12,601 with an esti-

²⁰Frances A. Westervelt, ed., *History of Bergen County, 1630-1923* (New York, 1923), I, 442.

²¹William S. Myers, ed., *The Story of New Jersey* (New York, 1945), II, 230.

²²Corwin, *Manual*, Chapter XI, for Coetus and Conferentie.

²³John W. Barber, *Historical Collections of the State of New Jersey* (Newark, 1852), p. 80.

mated forty per cent of the population being of Dutch origin.²⁴

With the encouragement of the Synod and the co-operation of his consistory, Froeligh made every effort to reconcile the conflicting churches. For a time Kuypers and his people refused every conciliatory overture but finally, May 25, 1790, the Articles of Union were signed and presented to the Classis and peace was achieved.²⁵ The opposing elements worshipped together with Froeligh and Kuypers alternating in the pulpit. In 1791 the two congregations even built a church in common but after five years of harmony the strife burst forth anew.²⁶

Over the entrance of the union church had been set the inscription *Een Dracht maakt Macht* ("Union Makes Strength"). When on July 10, 1795, the building was struck by lightning and the inscription-bearing stone broken in two, it was looked upon as an ominous sign. The following Sunday Froeligh preached from Jeremiah 15:19-21 on "God's Marvellous Thunder" and from then on all efforts for consolidation failed. August 11, 1795, a petition was presented to the Classis requesting a dissolution of the short-lived Articles of Union.²⁷

September 10, 1797, Kuypers died and was succeeded by the Rev. James V. C. Romeyn. His consistory invited Froeligh to officiate at the installation but he refused. Realizing the state of affairs in the religious life of the community and eager to prevent further collision, the General Synod of the Reformed Church in June, 1800, dissolved the Classis of Hackensack and created two new classes, Paramus and Bergen. Each had nine congregations, with Froeligh in the former classis and Romeyn in the latter.²⁸ But this was to prove only a temporary solution.

The year 1800 also witnessed Froeligh's active venture into politics. A Jeffersonian Democrat, Froeligh frequently voiced his political opinions in his sermons. In 1800 he was selected one of the committee of twenty-four to represent the state of New Jersey in the presidential election. He cast his vote for Thomas

²⁴Bureau of the Census, *A Century of Population Growth from the First Census of the United States to the Twelfth, 1790-1900* (Washington, 1909), p. 119.

²⁵Taylor, *Classis of Bergen*, p. 189.

²⁶Theodore B. Romeyn, *Historical Discourse on Reopening and Dedication of First Reformed (Dutch) Church* (New York, 1870), p. 69.

²⁷Taylor, *Classis of Bergen*, p. 189.

²⁸Jacob Brinckerhoff, *The History of the True Reformed Dutch Church in the United States of America* (New York, 1873), p. 19.

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Jefferson, which was rather unusual, as most of the religious leaders of the day considered the deistic Jefferson as the anti-Christ.²⁹

Interesting to Bergen County educational history is that on April 15, 1800, Froeligh was elected a trustee along with James I. Demarest, Isaac Kipp, John Quackenbush, and William Westervelt to the governing board of one of the first public schools established in District Eleven in Palisades Township.³⁰ Froeligh at this time was also a trustee of the Washington Institute in Hackensack to which he had been appointed August 4, 1798, along with John Van Buren, Isaac Vanderbeck, Jr., Robert Campbell, and Nehemiah Wade.³¹

Throughout this period, Froeligh continued his connections with Queens College and the Seminary of the Dutch Reformed Church. In addition to his position on the college faculty he was appointed lector of theology for the seminary in 1792, succeeding Dr. Hermanus Meyer of Pompton Plains. Also, at the first meeting of the newly constituted General Synod in June, 1794, Froeligh served on the Educational Committee with Dirck Romeyn and Elias Van Bunschooten in an effort to solve the manifold problems of the college and seminary. In 1797 Froeligh was made full professor of didactic theology and in 1799 teacher of Hebrew to serve for the seminary at Hackensack. He received an honorarium of ten pounds for each student, and when the student could not pay, the Synod supplied the funds.³²

During his lifetime Froeligh trained approximately thirty students including his brother Moses, his own son Peter,³³ his son-

²⁹Sprague, *Annals of the American Pulpit*, IX, 71.

³⁰W. Woodford Clayton, *History of Bergen and Passaic Counties* (New York, 1882), p. 283. The school was in a two-story building on the corner of the road leading from New Milford to Closter in the general vicinity where the Old North Church now stands, in Dumont.

³¹Johnson, "Washington Institute," p. 22.

³²Corwin, *Manual*, p. 122.

³³Peter Ditmars Froeligh was baptized October 13, 1782, at Millstone; educated at Peter Wilson's Academy and received B.A. degree from Columbia College in 1799; admitted to membership in Schraalenburgh Church April 19, 1798; married Neelje Bogert October 28, 1802; had two daughters born at New Palz. He died February 19, 1828. Ralph le Fevre, *History of New Palz, N.Y.* (Albany, 1909), p. 157; Records of the Reformed Dutch Church of New Palz, N.Y., *Collections of the Holland Society of New York*, III (1896), passim; Corwin, *Manual* pp. 338-40; Herbert S. Ackerman, *Five Bogert Families* (Ridgewood, 1950), p. 610; Milton H. Thomas, Curator of Columbia, Columbia University, letter, June 10, 1954.

in-law Ralph A. Westervelt, and many others who became leaders in the fields of religion and education.³⁴ Each student was taught natural, didactic, polemic and practical theology; Biblical criticism; chronology and ecclesiastical history; form and administration of church government and pastoral duties, and the ability to read fluently the Holy Scriptures in the original languages. A sermon was prepared weekly by each student on an assigned topic. After three years the student submitted to an oral and written examination for a professorial certificate, upon which testimony he was admitted to examination for licensure before his respective classis.

The medium-height, slightly corpulent Froeligh was a man of tremendous vitality because with all his activities he was also a soul-saving proclaimer of the Gospel. Although he prepared his sermons in English, he preached in the Dutch language. In March, 1800, Froeligh preached from Psalm Seventy-Six with such inspiration that a revival began which lasted nine months, swept all northern New Jersey and the Hudson Valley, and added over two hundred souls to the Schraalenburgh congregation. By 1811 the Schraalenburgh church had increased to 117 families and 548 members while the church at Hackensack had 100 families and 459 communicant members.³⁵

Froeligh was not a preacher of lofty genius or intellectual greatness but a consecrated man of grace and prayer who followed the track of doctrinal exposition and experimental religion. He was greatly beloved by his people, his counsel was sought after, and his decisions settled with quiet justice all neighborhood matters. Of a forgiving nature, he once remarked toward the close of his life, "I have had many and bitter enemies who have tried to do me the greatest of all possible injuries in the world, but I can say from the heart, I do not feel the least ill-

³⁴A few of the students of Solomon Froeligh: George G. Brinckerhoff, Jacob Brodhead, John I. Christie, James D. Demarest, Thomas de Witt, Abraham Fort, Peter Ditmars Froeligh, Charles Hardenbergh, Andrew N. Kittle, Henry Ostrander, Jacob Sickles, Ralph A. Westervelt, James G. Brinckerhoff, James Spencer Cannon, Cornelius T. Demarest, John Demarest, George du Bois, Moses Froeligh, Stephen Z. Goetschius, J. R. H. Hasbrouck, Peter Labagh, Jacob Schoonmaker, Hermanus Vedder. (Information taken from biographical sketches of Dutch Reformed pastors as listed in Corwin's *Manual*.)

³⁵*Missionary Magazine* (New York, 1800), I, 195; Westervelt, *Bergen County*, I, 437.

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will against anyone of them. I am at peace with my enemies and can forgive them all."³⁶

In those days church-going was an all-day affair. Lunches were packed early on Sunday, chairs were taken along, and the entire family piled into the wagon to arrive at the centrally-located church in time for the opening service at ten o'clock. The sermon, usually on sanctification, was long and expository, the prayers fervent and loud. There was a realization of sin and the need for the saving power of Christ. At noon the sermon closed, the members gathered under the trees and broke bread together, the horses were fed, and then at one o'clock the worshippers gathered once again for the spiritual manna according to the order of the Heidelberg Catechism. At four o'clock the afternoon service was over.

The pastor's remuneration at Schraalenburgh was provided for by the annual circulating of a paper for subscriptions, the highest contribution being ten dollars and the lowest amount one dollar. In 1817, a typical year, records reveal that Froeligh received a total of \$340.11 in cash and sixty-four loads of hard wood.³⁷ Undoubtedly there were other gifts "in kind" of varying values, such as a plump roasting chicken, to augment this rather meager income.

The beginning of Froeligh's defection in the Dutch Reformed Church has been placed in 1810 by several denominational historians. In that year the trustees of Queens College were seeking a president to head the struggling institution. Froeligh, as one of the spiritual and educational leaders of the church, was among the several candidates considered. However, John Henry Livingston was elected president and Ira Condict became vice-president. It has been claimed that Froeligh's disappointment decided him to form his own sect.³⁸ This reasoning seems completely out of character with the known humble qualities of Froeligh. Even his signature is simple and unpretentious, not common to one who placed self over service. It is a matter of record that Queens College recognized Froeligh's qualities when it honored him with a Doctor of Divinity degree in 1811.³⁹

³⁶Sprague, *Annals of the American Pulpit*, IX, 73.

³⁷J. M. van Valen, *History of Bergen County, New Jersey* (New York, 1900), p. 664.

³⁸James Spencer Cannon, *Lectures on Pastoral Theology* (New York, 1853), p. 585.

³⁹Mrs. Elizabeth F. . . ., Curator of Rutgersensia, letter, February 18, 1954.

At the age of sixty-five, just four days before Christmas, 1816, Rachel Vanderbeck, wife of Froeligh for thirty-five years, died. She is described as a woman of exemplary virtues.⁴⁰ Froeligh's loneliness, following her death, was partly filled by the ever-increasing number of his grandchildren.⁴¹

As Froeligh grew older he became increasingly dogmatic and began to have doctrinal disputes with the classis over what we would call modernism versus fundamentalism. He accused the classis of being Hopkinsian or too mildly Calvinistic. The temporary peace which had been established in 1800 by the organizing of the two separate classes of Bergen and Paramus had suffered an early setback when the two churches at Schraalenburgh were rebuilt, the one now known as the Old South in Bergenfield and the Old North in present-day Dumont. Conditions further deteriorated when Froeligh in 1818 accepted into his church two persons not officially relieved from Romeyn's congregation. Charges of being disorderly and unconstitutional were leveled against Froeligh, thus widening the breach.⁴²

He continued to receive suspended members of Romeyn's joint congregations, and accusations were hurled from both sides. It has even been said that families were split over the issues, by the stiff-necked Dutch who took their religion seriously.⁴³ Finally, in October, 1822, after meetings held at several homes, and soul-searching days and nights spent in fasting and prayer, Froeligh felt led to secede from the established church. On Tuesday, October 22, 1822, Dr. Solomon Froeligh with the Revs. Abram Brokaw, Sylvanus Palmer, John C. Toll, and Henry V. Wyckoff,

⁴⁰Tombstone in Old South Presbyterian Church cemetery, Bergenfield, New Jersey. "In the affections of the virtuous she still lives. In the consciences of the virtuous she has left an honorable testimony. Her life was an ornament, her death a triumph." (Epitaph.)

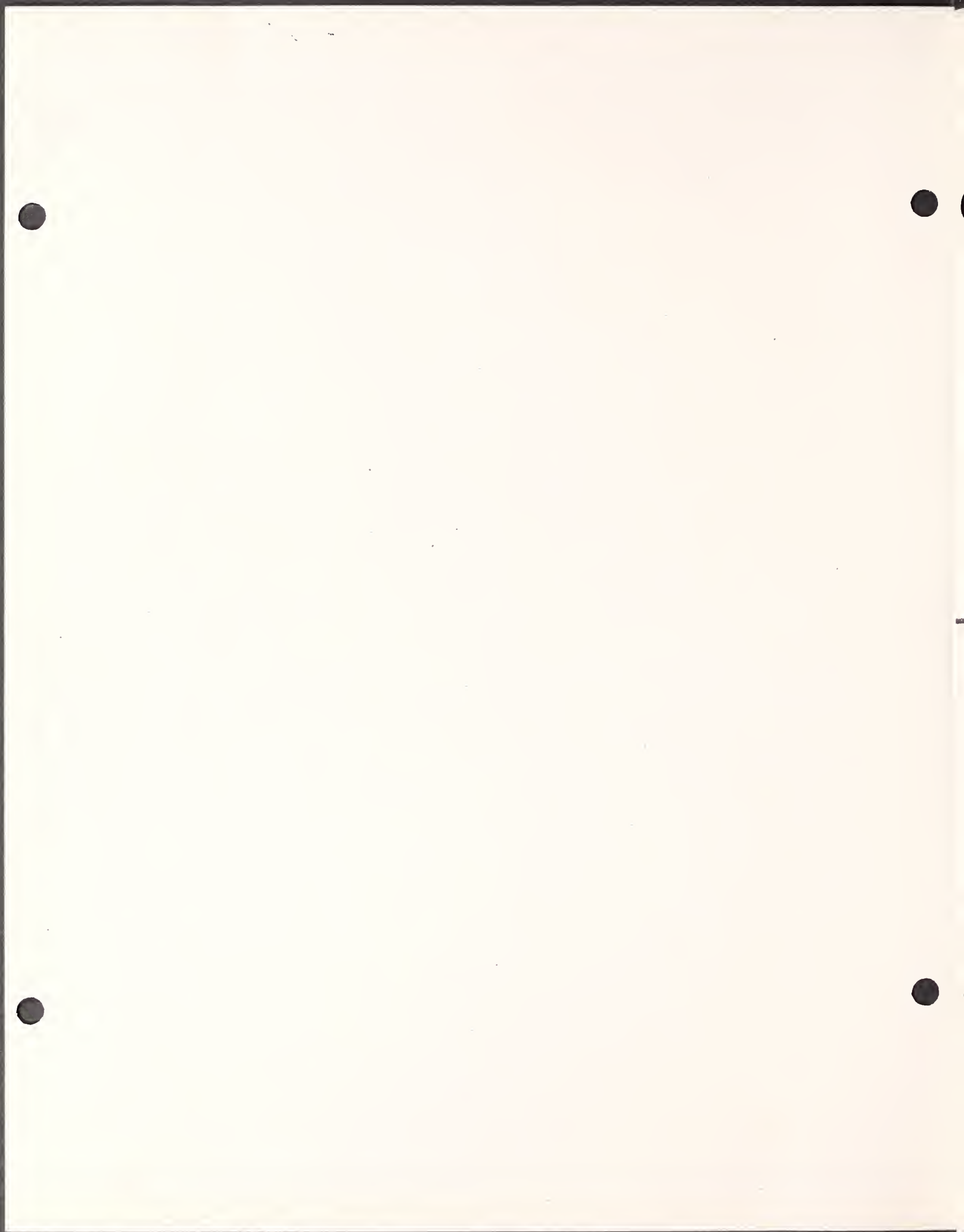
⁴¹His son Peter had married Neeltje Bogert; Solomon married Elizabeth Van Saun; Isaac, Helena Brinckerhoff; Henry, Charity Banta; Jacob, Catharine Nellis; Hannah, Ralph A. Westervelt; Sarie, Peter Degroot Banta; Rachel, Daniel P. Christie; Susan, John S. Townsend; and Annaatje married Nathaniel Nicoll. For genealogical data on Froeligh's descendants, see the following: *Archives of the State of New Jersey*, First Series, Volume XXII (Marriage Records, 1665-1800), p. 531; Hackensack and Schraalenburgh church records, Holland Society of New York Collections, 1891; Edward H. Nicoll, *Descendants of John Nicoll* (1894); Walter T. Westervelt, *Genealogy of the Westervelt Family* (New York, 1905); Theodore M. Banta, *A Friesland Family: The Banta Genealogy* (New York, 1893); Frances A. Westervelt, *Bergen County . . . Marriage Records* (New York, 1929).

⁴²Romeyn, *Historical Discourse*, p. 82.

⁴³William Nelson, *Some Jersey Dutch Genealogy* (Paterson, 1912), p. 14.

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along with eleven elders and nine deacons representing seven congregations, organized the True Reformed Dutch Church in the United States of America.⁴⁴

The reasons advanced by Froeligh and his followers for seceding from the old denomination were its laxness in disciplining offending members, indiscriminate abuse of sealing ordinances, toleration of Hopkinsianism, and Arminian teachings on the Atonement.⁴⁵ Froeligh maintained he did not secede from but remained the orthodox Reformed Dutch Church, adopting all the doctrines and standards established and ratified in the Synod of Dort in 1618. Froeligh was suspended immediately from his faculty positions with the Reformed Dutch Church. Law suits were instigated over the property of his consistory but as the land had come from those who joined the so-called seceders, this legal action was fruitless.⁴⁶

A classis of the new denomination was formed in a meeting at Danube, New York, on July 15, 1823. The following year at Watervliet, New York, a general synod was organized with Froeligh as president. Later two classes were formed, that of Hackensack in New Jersey, and Union in Central New York State. By April 21, 1825, this schismatic group had increased to twelve ministers embracing twenty congregations.⁴⁷ The first ministerial candidate licensed by the General Synod was Stephen Z. Goetschius, grandson of John Henry Goetschius, Froeligh's former preceptor in theology.⁴⁸ By 1826 the True Reformed Dutch Church had increased to twenty-six churches, and later the magazine, *The Banner of Truth*, was established at Hackensack in a further effort to secure adherents to the movement.⁴⁹

By this time, however, Froeligh was an old man weighed down by more than the Biblical three score and ten years, burdened with the souls of his people, and worn out by years of traveling by horseback and wagon over the rough roads in New

⁴⁴Brinckethoff, *True Reformed Dutch Church*, p. 31.

⁴⁵Solomon Froeligh, *Reason Assigned by a Number of Ministers, Elders, and Deacons for Declaring Themselves the True Reformed Dutch Church in the United States of America* (Hackensack, 1822).

⁴⁶Romeyn, *Historical Discourse*, p. 85.

⁴⁷*The New Schoff-Herzog Encyclopedia of Religious Knowledge* (New York, 1911), IX, 433, for article on the True Reformed Dutch Church.

⁴⁸Brinckethoff, *True Reformed Dutch Church*, p. 43.

Jersey and New York, preaching and attending synodical activities. When it was suggested that he rest from his labors, Froeligh replied he would rather "wear out than rust away."⁵⁰ He preached his last sermon at Schraalenburgh August 5, 1827, from Revelations 3:21, thus intimating his impending death.⁵¹ At two o'clock Monday afternoon on October 8, 1827, at the age of seventy-seven, Solomon Froeligh "walked with God."⁵² His successor at Schraalenburgh was the Rev. Cornelius J. Blauvelt who introduced English service and who served until 1852. The Rev. Christian Z. Paulison served as successor to Froeligh at the Secession Church in Hackensack.⁵³

The leadership of the True Dutch Reformed Church passed to Cornelius T. Demarest, a former student of Froeligh's in 1807 and later his most ardent disciple. By 1830 the True Reformed Dutch Church had ten ministers and thirty congregations.⁵⁴ But without the guiding spirituality of Froeligh the movement began to lose momentum. As the original ministers retired or died, there were fewer to take their places. By 1860 the congregations had decreased to sixteen, with a proportionate loss in membership.⁵⁵

Several of the congregations rejoined the Reformed Church and others went into the Presbyterian Church, similarly Calvinistic in doctrine. In 1890 the feeble remnant, consisting of only thirteen congregations of 505 scattered families and 2,000 members, united with the Christian Reformed Church in North America, which had been formed in Michigan in 1857 by the Reverend K. Vanderbosch, leader of another dissatisfied element of the Reformed Dutch Church.⁵⁶ However, the majority of the congregation of the Old English Neighborhood Church (Leonora and Ridgefield Park), of which Peter Froeligh had been pastor,

⁴⁹Henry Beets, "Historical Sketch of the Christian Reformed Church," *Journal of the Presbyterian Historical Society*, IV (1907-08), 10-14.

⁵⁰Demarest, *Lamentations*, p. 27.

⁵¹*Christian Intelligencer*, March 31, 1829, and October 19, 1865.

⁵²Obituary notice in *New York Enquirer*, October 11, 1827.

⁵³J. D. Read, ed., *History of Hackensack* (Hackensack, 1898), p. 45.

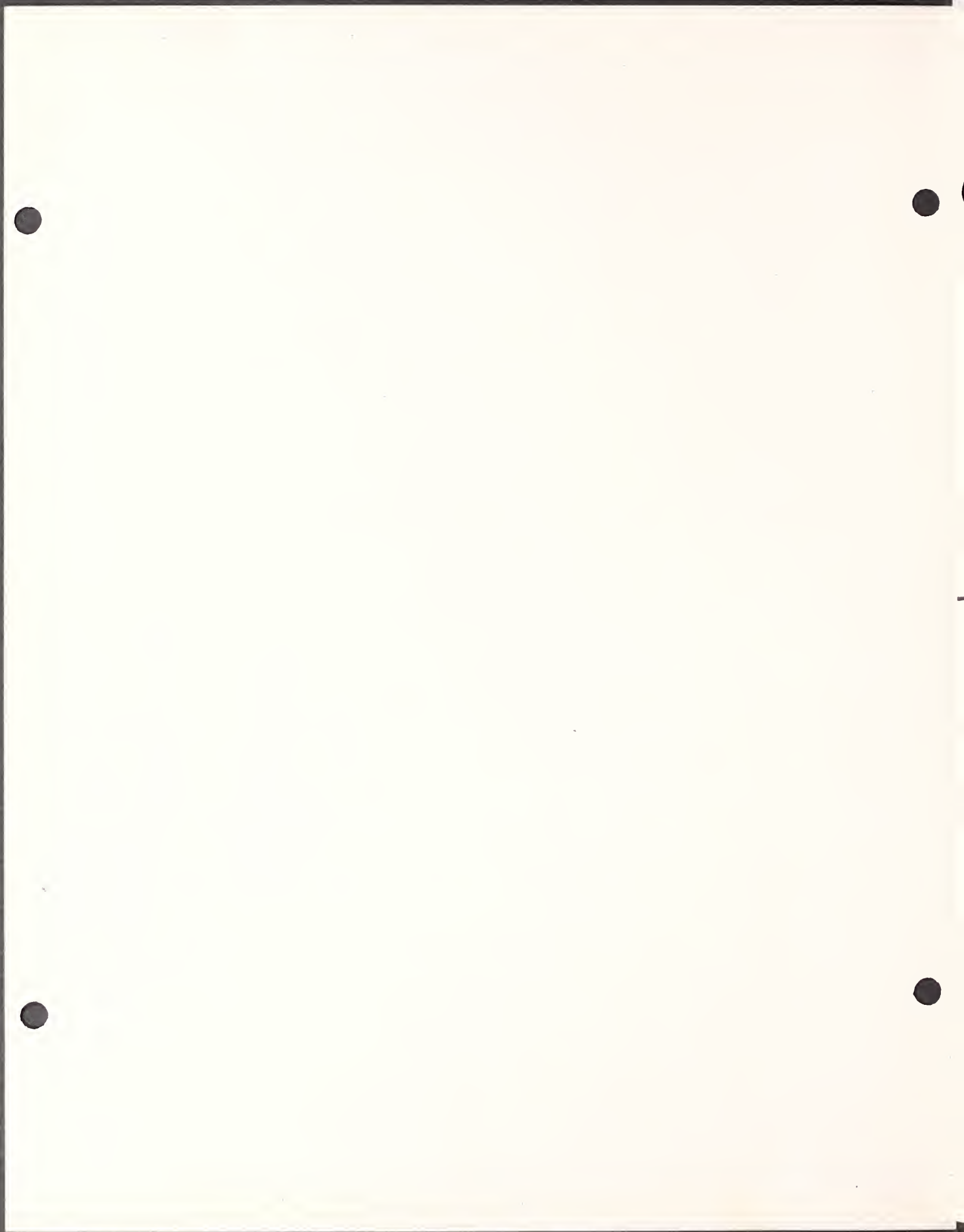
⁵⁴Brinckethoff, *True Reformed Dutch Church*, p. 44.

⁵⁵Schoff-Herzog *Encyclopedia*, IX, 433.

⁵⁶Henry Beets, *The Christian Reformed Church* (Grand Rapids, 1918), p. 327.

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joined the newly organized Presbyterian Church on February 1, 1899. Solomon Froeligh's Old South Church in Schraalenburgh became the Old South Presbyterian Church on May 6, 1913.

And so an interesting episode in American church history, centered in Bergen County, was brought to a close. In the cemetery of the Old South Presbyterian Church in Bergenfield stands an almost forgotten tombstone on which is inscribed: "Solomon Froeligh . . . A Faithful Servant of Jesus Christ. In Labours abundant, in Success great. And mighty only through God. The World was his Enemy, Saints his Friends."⁵⁷

⁵⁷Tombstone in Old South Presbyterian Church cemetery, Bergenfield, New Jersey.

SMALL & SUNDRY

Jersey-made automobiles

Few persons realize that, since the invention of motor cars, over two thousand different makes of automobiles have been produced in the United States. (Eighteen survive today.) Fewer still know that some fifty-five of these were once manufactured in New Jersey. Now, of course, all fifty-five are extinct species.

Below is a list of the makes formerly produced in New Jersey, extracted from the appendix of Floyd Clymer's *Motor History of America* (1937) by Howard W. Wiseman, assistant to the Society's director. Each name is followed (where such details are known) by that of the manufacturing company, the location, and the production dates. The asterisk (*) indicates that information and photos can be found also in Clymer's *Scrap Books*.

American Beauty and American Standard Six. American Motors Corporation, Plainfield, 1916-25.

Argonne. Jersey City Machine Company, Argonne Motor Company, Jersey City, 1919.

Automobile Voiturette. Automobile Company of America, Marion (now in Jersey City), 1900-02.

Bournonville. Bournonville Motors Company, Hoboken, 1914.

Brown. Brown Cyclecar Company, Asbury Park, 1914.

Browniecar. Omnar Motor Company, Newark, 1909.

Canda. Canda Brothers Manufacturing Company, Carteret, 1901.

Correja. Elizabeth, 1911-13, Iselin, 1914.

Corweg. Corweg Shuttle Valve Motors Company, Atlantic City.

Crane. Crane Motor Car Company, Bayonne, 1912-14.

Crane-Simplex. Simplex Automobile Company, New Brunswick, 1918.

Delling (steamer). Delling Motors Company, West Collingwood, 1924-27.

Eagle. Eagle Automobile Company, Rahway, 1906.

Fergus. Fergus Motors Company of America, Newark, 1920-23.

Fischer. Fischer Motor Vehicle Company, Hoboken, 1902-04.

Frontmobile. Camden Motors Corporation, Camden, also Safety Motor Company.

Gadabout. Gadabout Motor Corporation, Newark, 1915.

*Gasmobile.** Automobile Company of America, Marion (now Jersey City), 1901-03.

Gibson. C. D. P. Gibson, Jersey City, 1899.

Hall. Hall Motor Carriage Company, Dover, 1902.

Harrigan. Harrigan Motor Corporation, Jersey City, 1922.

Hasbrouck. Hasbrouck Motor Company, Newark, 1900.

Holland. Holland Automobile Company, Jersey City, 1905.

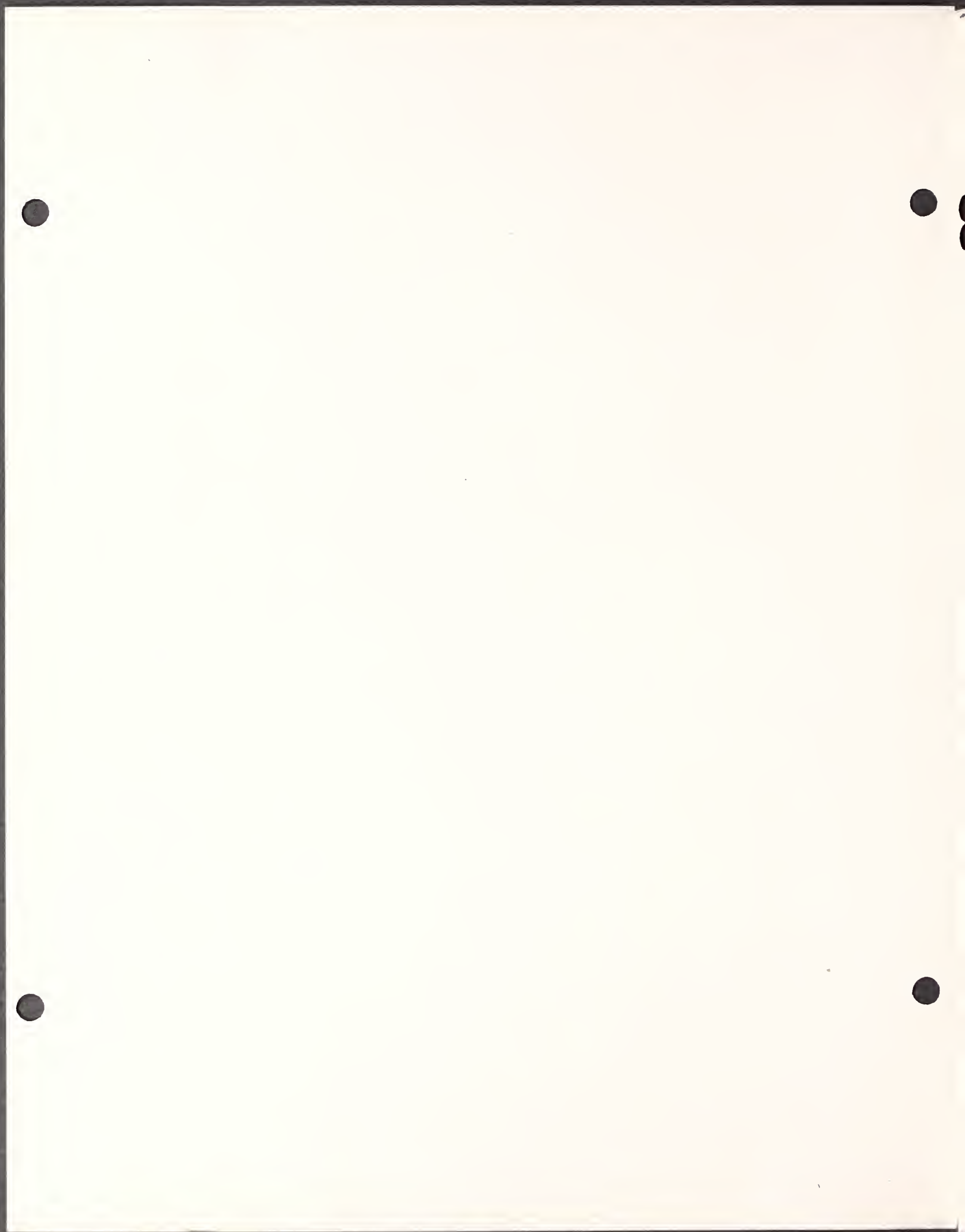
Holly. Mount Holly.

*Kelsey.** Kelsey Motor Company, Newark and Belleville, 1921-24.

Kent. Kent Motors Corporation, Belleville, 1917.

Kochler. H. J. Kochler Company, Newark, 1911-14.

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בני הנביאים

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CENTENNIAL

OF THE

THEOLOGICAL SEMINARY

OF THE

REFORMED CHURCH IN AMERICA.

(FORMERLY REF. PROT. DUTCH CHURCH.)

1784-1884.

קִרְשָׁתִי כֶהֱן יִשְׁמְרוּ דַעַת — MAL. ii: 7.

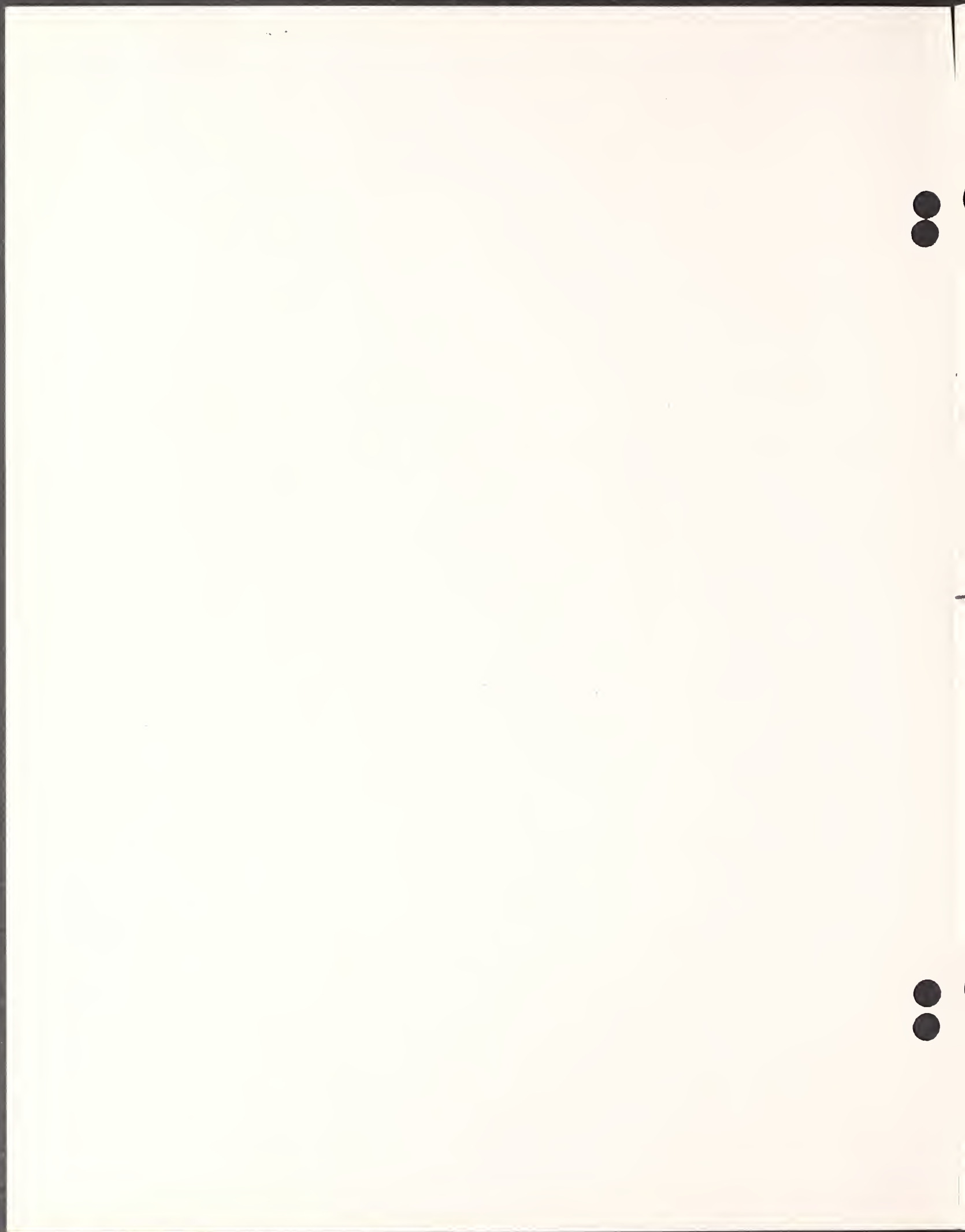
Πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. — I TIM. iv: 13.

Testimonium enim Jesu est spiritus prophetiae. — REV. xix: 10.

NEW YORK:
BOARD OF PUBLICATION OF THE REFORMED CHURCH IN AMERICA.
34 VESEY STREET.
1885.

A
974.972
N533

420



abounding in him, he was neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

He was remarkable for exactness and punctuality in all his dealings, owing no man anything, but to love one another.

He was extremely assiduous in family and parochial visitations. This he considered a most important part of his duty, and here it was that the loveliness of his character was peculiarly seen and felt, and those charms exhibited which enchain him to his people. In all meekness and humility he was constantly among them; instant in season and out of season, at the fireside and at the bedside; instructing, reproving, exhorting and comforting them, and relieving their wants and administering to them the consolations of our holy religion.

Such is a faint outline of the life and character of this excellent man. While he lived he was respected and beloved; and though there are few now on earth who remember him, yet his memory is still fragrant, being embalmed in the gratitude and veneration of the Church.

Amsterdam Correspondence, many letters—Doc. Hist. iii: 599—Mag. R. D. C. ii: 296, 300; iii 55, 301, 338. Sprague's Annals. McClintock and Strong's Cycl. Corwin's Manual. He left a MS. Autobiography which was in possession of the late Rev. Dr. Hoos.

REV. SOLOMON FROELIGH, D.D.

Dr. Froeligh is known by the present generation chiefly as the leader of a secession of ministers and congregations from the Reformed Dutch Church in 1822, and their organization into the "True Reformed Dutch Church." The reasons given for this secession were the prevailing unsoundness of doctrine, the profanation of the sacraments, and laxity in the exercise of discipline in the Reformed Dutch Church. Accordingly, most favorable impressions of Dr. Froeligh on the one hand, and most unfavorable on the other have been received. It is not in place here to speak of the merits of that movement. It is for us gratefully to acknowledge the great service he did the Church as a minister for many years, and also as an able and successful Professor of Theology.

He was born at Red Hook, New York, May 29, 1750. While he was an infant his parents removed to Ulster County, and his boyhood was spent at the Clove and Caatsban. He early became a subject of renewing grace under the ministry of the Rev. Mr. Schuneman. He then pursued preparatory studies under Dr. Romeyn, at Schenectady, and afterwards under Dr. Peter Wilson,* at Hackensack. He studied Theology

* Peter Wilson, who gave the preliminary education to so many of the ministry of the Reformed Church, deserves a notice beside the names of his pupils. He was born in the north of Scotland, in 1746, the son of a farmer. He showed signs of true piety in childhood. He was very fond of study, and his parents sent him to the University of Aberdeen. He obtained an extensive and accurate knowledge of the classics, and was graduated at the age of 17. He was soon invited to a lucrative

with the Rev. J. H. Goetschius, pastor of the churches of Hackensack and Schraalenberg, and was ordained and installed pastor of the Church of Jamaica, and three others, on Long Island in 1775. But his pronounced advocacy of the cause of independence, made him trouble and caused him to flee to Hackensack, leaving his books and other effects behind, and he narrowly escaped capture by the British. He then served the churches of Fishkill and Poughkeepsie temporarily, and afterwards settled as pastor of the churches of Millstone and Neshanic, where his labors were greatly blessed. After a very extensive revival, he reproached himself with having been too much lifted up, and not having duly acknowledged the influences of the Holy Spirit. A very severe illness followed, and after that an awful depression of spirit, which continued six years, and which prevented him at one time from entering the pulpit for several weeks. In 1786 he accepted a call to the churches of Hackensack and Schraalenberg, where the early part of his ministry resulted in a very extensive and powerful revival of religion and nearly 200 persons were added to the Communion of the Church.

office in a noble family, though he himself belonged to the Established Scotch Presbyterian Church. This excellent offer, as it was deemed by his friends, he steadily declined. He had republican ideas.

He was much incensed at seeing his old father stand with his bald head on a damp cold day, uncovered for a length of time because of the presence of a young son of the Laird. He declared to his father that he would not live under a government which tolerated and enforced such distinctions; that he would go to America. After much entreaty his parents consented, and he arrived here in 1783. He became a teacher, first in New York, and then in the Academy at Hackensack, which became famous under his care. He was an earnest patriot in the Revolution, writing and speaking in behalf of liberty. He afterwards met the young Laird who had been the cause of his emigration, in his own house at Hackensack, as a British officer. Noisy and turbulent as he was with his men (Mrs. Wilson being very sick at the time), when they came to recognize each other, kind treatment followed. He was a member of the Legislature 1777-83, and in 1783 prepared a digest of the laws of the State.

After the war, he reopened his Academy. He had generally more than 100 pupils. His friends proposed getting a charter for a college at Hackensack, but through Mr. Wilson's delicacy, the matter was not pressed. He made himself also familiar with theology and Oriental Literature, and was urged to enter the ministry, he actually receiving, though unlicensed, a call from the Church of Albany, to become a colleague of Westerlo. But he refused to entertain these offers. In 1793, he became Prof. of Languages in Columbia College, but soon resigned to take charge of Erasmus Hall, at Flatbush, L. I. This flourished greatly under his care, but in 1795 he returned to his professorship in Columbia College, which he retained for 26 years.

During this time he published an edition of the Greek New Testament, the first published in America. He was an eminent scholar and an exemplary Christian. He died Aug. 1st, 1825, in the 79th year of his age. See *Mag. R. D. C.* Vol. II., pp. 97-105.



In his parsonage at Schraalenberg he received and taught students of Theology, first as Lector from 1792, and then as Professor from 1797 to the year of his secession in 1822. His death took place Oct. 8, 1827, in the 78th year of his age, and 53d of his ministry.

Many of the ministers of the Dutch Church of the past generation were taught Theology by him at Schraalenberg. Two of his pupils, Rev. Dr. Thomas De Witt and Rev. Dr. Henry Ostrander, prepared appreciative notices of Dr. F. for Sprague's Annals, from which we make the following extracts:

Dr. De Witt says, "He was about the ordinary size, perhaps slightly corpulent, and with a countenance rather staid and sober than expressive of strong emotion. His manners, though not highly cultivated, were not generally otherwise than courteous, unless, perhaps, towards some of his ecclesiastical neighbors, with whom his relations were not such as to inspire any great cordiality. His mind was clear and discriminating, and his communications, whether in or out of the pulpit, were easily understood. He had not a highly excitable temperament, but, if his mind became fixed in any direction, it would move on with a dogged coolness, which some might call obstinacy, quite irresistible. His manner in the pulpit, though not specially attractive, was serious and dignified, and showed that he felt the weight of the truths which he was delivering. His discourses were eminently practical, and some of them contained very close and pungent appeals to the conscience. As a theologian, I do not suppose that his range of reading had been very extensive, but he was well versed in the ordinary routine of the old theology, and held all his theological opinions firmly and intelligently. He was very acceptable and useful as a theological teacher. Of his pastoral qualities I have no particular means of forming a judgment, apart from the fact that his people were strongly attached to him, and in the unhappy controversy in which he was engaged, espoused his cause with great unanimity and cordiality. I will only add that he was an earnest Democrat in his politics, and, as one of the Electors of President of the United States, for the State of New Jersey, in 1800, gave his vote for Thomas Jefferson."

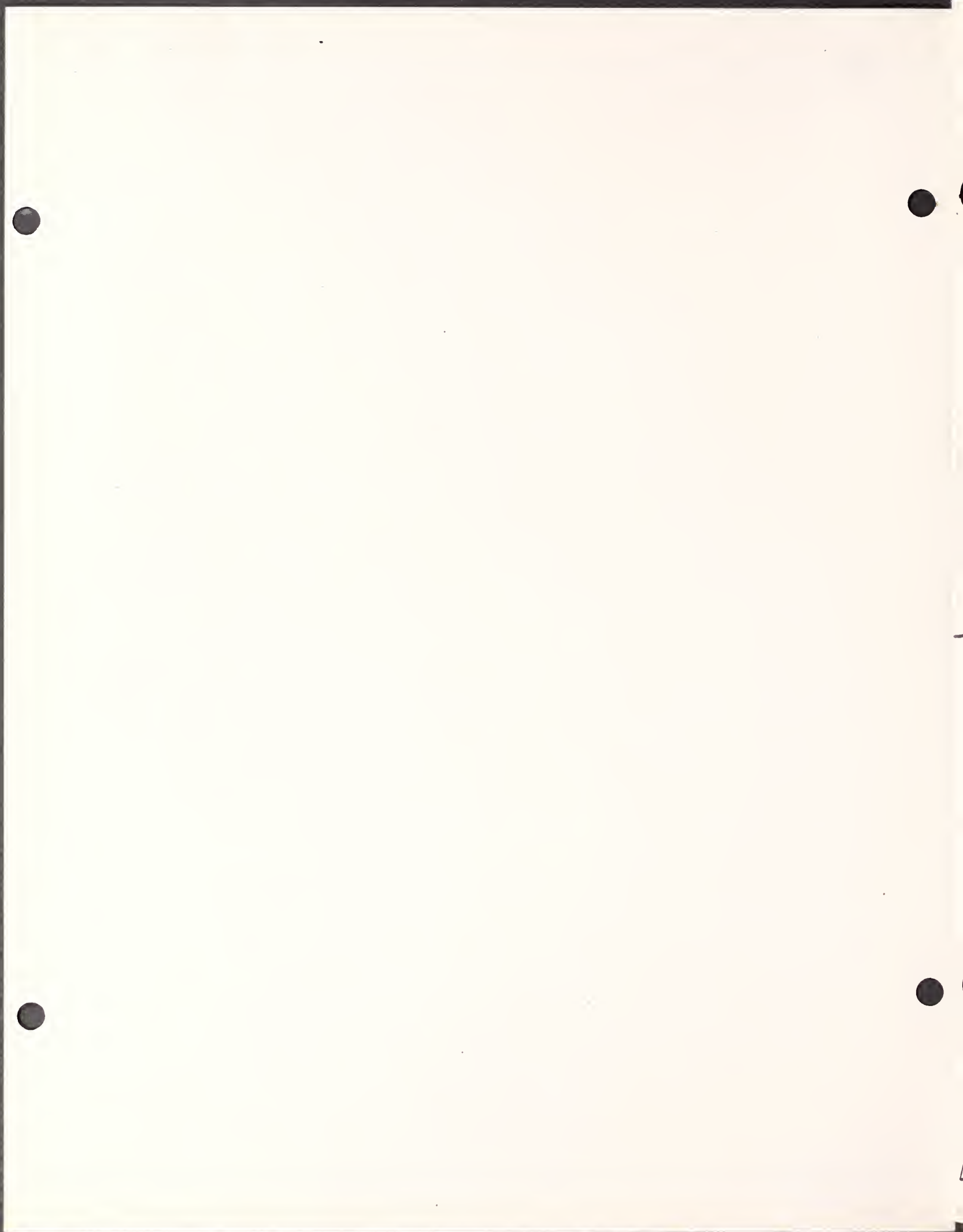
Dr. Ostrander says, "I had excellent opportunities of becoming acquainted with the principles, habits, and the whole character of the late Dr. Solomon Froeligh, being for some time an inmate of his family, and a student of Theology under his direction. I think it was impossible for one to be a witness of his daily life without being deeply impressed by the strength of his devout feelings, and his conscientious devotedness to his work as a minister of Christ. He was very earnest in his advocacy of experimental religion, and in inculcating the necessity of forming the churches to a higher type of spirituality. He exhorted, prayed, sighed continually for more boldness and energy in discipline, more caution in the admission of members, and more conformity to the letter and spirit of our constitutional requirements. It is evident enough that he

was occasionally subject to deep mental depression, and temptations to doubt and unbelief; and on other occasions, especially in his public ministrations, and in the distribution of the sacramental elements, his mind seemed rapt into a state of holy admiration. His frequent wrappings, fastings, and devout intercourse with his familiar friends, imparted additional earnestness and pathos to his public exhortations. When not borne down by any special calamity, he was generally lively in conversation, and particularly disposed to relate interesting anecdotes, sometimes to amuse, sometimes to instruct. Possessing an excellent memory, an intellect comprehensive, and capable of profound research, and a habit of untiring industry, it is no wonder that he should have accumulated, as he actually did, a large fund of theological and historical information. Nor was it strange that, being warmly attached to the accredited standards of the Church, he should have become one of the most influential and useful of our ministers.

Dr. F. was very minutely and thoroughly acquainted with the Dutch language, indeed, it was thought that he was scarcely inferior in this respect to the most learned of the Holland divines, who had settled in this country. On his tongue the Dutch seemed to lose all its harsh and grating sounds, and to acquire a musical softness, and sometimes an air of solemnity, that fell gratefully and impressively upon the ear. As to the English language, he was less familiar with it than with his native Dutch; and yet he wrote English sermons, orations, addresses, essays and political communications for the press, in which he sometimes hit off ideas with great felicity of expression.

He considered every clergyman in the country solemnly bound to exert his influence to the utmost for the support of the national government; and whatever may have been thought of the ardor which he sometimes manifested on this subject, no man could reasonably doubt that he was an honest, conscientious patriot. He reprobated extravagant eulogies pronounced at the funerals of distinguished men, the evidence of whose integrity was of only an equivocal character—especially would he treat with contempt the efforts of orators to array the characters of deceased infidels, as was sometimes done, in the beautiful garb of Christian piety. With no lenient pen would he treat either the living or the dead whom he believed to have erred grossly either from what he considered the true Christian creed, or from principles of political integrity.

It is not to be dissembled that, before ecclesiastical judicatories, questions were often discussed in which Dr. F. had more or less of personal interest, and the determination of which was sure to interfere with his known views of Scripture doctrine or ecclesiastical polity. On such occasions his reasonings were plausible, if not conclusive; and his manner furnished the evidence of his deep sincerity. His skill in managing controversy was generally conceded, and his efforts in this way were often



successful. He could lay no claim to the graces of oratory, yet his words were weighty and often irresistible.

Dr. F. was placed in circumstances of painful antagonism with some of his brethren, which gave to him no inconsiderable notoriety; but as this pertains rather to the history of his life than the delineation of his character, I shall pass it over without observation. It cannot be questioned by his greatest admirers that he had some marked imperfections; but I confess it is more grateful to me to think of his many substantial good qualities, and especially to think of him as I believe he now is, with his imperfections all gone and his excellencies magnified into the symmetry, and purity, and beauty of the Third Heavens."

Taylor's Annals of the Classics of Bergen. Gordon's *Life of Ostrander*, pp. 25, 32, 46, 47. *Cannon's Past. Theol.*, p. 585. *Minutes Cl. of Bergen and Paramus.* Rev. C. T. Demarest's *Lamentation over Dr. Froeligh.* Brinkerhoff's *History of the True Ref. D. Church, N. Y.*, 1873. Romeyn's *Discourse on First Ref. Dutch Church of Hackensack.* Gordon's *Manual R. D. C., Schraalenberg.* *Minutes of Synod of True Ref. Dutch Church.*

Publications: A sermon preached at Hackensack, 1795, on occasion of the lightning rending the steeple of the church. Job 37: 5. In *Banner of Truth*, vol. iv. No. 2. This is a magazine of the True Dutch Reformed Church.—A Sermon on the Heidelberg Catechism. 1 John 1: 3. *Banner of Truth*, vol. iv. No. 6.—A Sermon on Gen. 47: 9. *Banner of Truth*, vol. iv. No. 8.—A Sermon on 2 Tim. 2: 8. *Banner of Truth*, vol. v. No. 1.—A Sermon in the *New Jersey Pracher*.—An account of the Religious Revival at Hackensack and Schraalenberg. N. Y. *Mss. Mag.* 1800.—The Trial of Universal Charity by a Jury. 12mo. pp. 268. N. Y. 1824.—Reasons Assigned by a number of Ministers, Elders and Deacons for declaring themselves the True Reformed Dutch Church in the U. S. A., 12mo. pp. 11. Hackensack, 1822.

REV. THEODORIC ROMEYN, D.D.

Theodoric, commonly called Dirck Romeyn, the son of Nicholas Romeyn and Rachel Vreeland was born in Hackensack, Jan. 12, 1744; was graduated from Princeton College in 1765; studied theology with the Rev. J. M. Goetschius, and was ordained by the Rev. Messrs. Schune-man and Goetschius, and installed pastor of the churches of Marbletown, Rochester and Wawarsing in Ulster Co., New York, in 1766. In 1776, he took charge of the churches of Hackensack and Schraalenberg. His ministry to those congregations was much broken up by the condition of things among them during the Revolutionary war. He was a warm and decided advocate of the cause of Independence, and became a mark for British and tory hate and violence. His house was twice plundered, and he was obliged to remove his family to Marbletown for safety. He, at great risk of liberty and life, made frequent visits to his congregations, and more than once, narrowly escaped cap-

APPENDIX.

ture. He did all in his power, under these unfavorable circumstances, to promote the spiritual interests of these congregations. In 1784 he declined invitations to the church of New Brunswick and the Presidency of Queens College. The Presidency of the College was again declined by him in 1791. In the same year he accepted a call to the church of Schenectady. He was instrumental in there establishing an Academy, which, in his own day, became Union College. In 1786 he declined a call to the church of New York, and afterwards declined calls to other important churches, remaining with his people at Schenectady, twenty years, until his death, which occurred April 16th, 1804. He was made Lector in Theology in 1792 and Professor in 1797.

The following account of Dr. R. was furnished for Sprague's *Annals* by his nephew, the late Rev. Jacob Brodhead, D.D.:

I can never forget the impression made on my mind, as often as I looked upon his external form, his manly, noble stature, his majestic, though sometimes stern countenance, that he resembled the illustrious Washington. Like him, too, he passed through the memorable, and often most distressing, scenes of the Revolutionary war. Being about thirty years of age at its commencement, and being deeply persuaded of the righteousness of the cause in which the Colonies were engaged, he openly and earnestly espoused the side of liberty. While he diligently discharged the duties as Christian minister, he yielded to the impulses of a lofty patriotism, and, by every means in his power, co-operated with his fellow citizens who were struggling for emancipation from political tyranny. Some of the dangers which he encountered, and the almost miraculous escapes that he experienced, are worthy to be recorded among the striking incidents of that eventful period.

Dr. Romeyn's intellect was in admirable harmony with his external form and carriage. His natural endowments were of a very high order. He possessed what may truly be denominated a *strong mind*; and though the advantages of education in his day were, in many respects, inferior to those of the present, yet he was industrious and successful in the acquisition of knowledge from all sources within his reach. With a singularly retentive memory, united to a strong desire to become familiar with every legitimate subject of human inquiry he was, in many respects, far in advance of the times in which he lived.

It is not, therefore, a matter of surprise that he became conspicuous, both in the Church with which he was connected and in the community in which he lived. From his great desire to extend the blessings of religion and education, he was much interested in a plan to establish a State University; but, failing in this, he turned his attention and his efforts to the establishment of a college at Schenectady, the place where he resided; and so important was his influence in connection with that enterprise, that he may in truth be said to be the father of Union College. In such high estimation was he held that the Presidency of the institution was originally offered to him; but he declined it for reasons

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CONNECTIONS NOT
YET ESTABLISHED
WITH CANADA GROUPS

STEPHEN
M. ANNA ELIZABETH

ANNA CATHERINE
1712

JOHANN HENDRICK
M. ANNA MARGARETHA

VALENTIN
M. APOLLONIA RAPP

JOHANNES
1713



CONNECTIONS NOT YET
ESTABLISHED
WITH CANADA GROUPS.

- ① MARRIED OCT. 1801
- ② " MAY 26, 1791
- ③ " MAY 16, 1796

PETRUS
M. MARIA WOOD

B. MAY 29, 1750
D. OCT 8, 1827

REV DR. *
SOLOMON

MOSES

M. RACHEL VANDERBECK
B. 1751 D. 1816 **

JACOB HENRY
M. CATHERINE M. CHARITY
NELLIS BANTA

B. 1792
SOLOMON
MELIZ
VAN SAUN

HANNAH
M. RALPH A.
WESTERVELT

ISAAC
M. HELENA
BRINCKERHOFF

SUSAN
M. JOHN S. TOWNSEND

③ SARIE
M. PETER DEGROOT
BANTA

RACHEL
M. DANIEL P.
CHRISTIE

② B. 1774
ANNAATJE
NATHANIEL
NICOLL

* DOCTOR OF DIVINITY. HE AND WIFE ARE BURIED IN OLD
SOUTH CHURCH (NOW PRESBYTERIAN) BERGENFIELD,
NEW JERSEY

** DAUGHTER OF ISAAC & RACHEL REYERSON VANDERBECK



PETER -1788

PETER 1760-1845
ABOUT

PETER 1772-1853

PETER 1797-1839
M. LANA LINK

GEORGE W

PETER P. O. D.
M. MARY LASHER

PHILIP 1816-1866
M. REGINA WALDORF

PETER. P
M. JANE
SALPURIGH
WM. H

PETER
M. ELIZ. FELDER

HANNAH
M. JOHNA.
STICKLE

PETER
M. ELIZ.
SMITH

JOHANNAS ELIZ.
1780-1782
M. HENRY
TIDLER

GEO. 1784-
M. CATH
MOHR.

PHILLIPUS
1886-
M. ANNA TIDIER
M. ANNA BENNER.

NOTE PAGE 30
CONNECTIONS NOT YET
ESTABLISHED WITH
CANADA GROUPS.



NOTE 2



OUTLINE OF EVENTS

1. This note is intended to provide background information on the Loyalist settlers and the reasons for their immigration into Canada.
2. Well written articles already in existence have been used as well as some brief remarks by myself.
3. I am indebted to the authors and associations concerned and can see no reason for rewriting articles already well set down.

Howard E. Fralick
Belleville, Ontario
May, 1965



WHY UNITY OF EMPIRE

By E. CLAUDE YOUNG
Charter President, Bay of Quinte
Branch United Empire Loyalists
Association at January 4, 1961
Meeting

The phrase UNITY OF THE EMPIRE received its earliest recognition when King George III, wishing to bestow a lasting honour on Loyalist subjects, decreed:

"A mark of Honour shall be Conferred on all United Empire Loyalists who had adhered to the Unity of the Empire, and to their posterity, whereby they were to be distinguished by the letters 'U. E.' following their family names; alluding to their great Principles of Unity of the Empire."

Seeking a possible reason for such principles we delved into British history of some three and a half centuries ago.

Even in the tranquil days during the reign of "Good Queen Bess" the tenets and government of the Episcopal Church of England were creating a great many dissenters. It was about this time the widely revered Reverend Robert Brown gave up his living after declaring for the right of each congregation to decide and adopt its own doctrine and form of self government. Although he later moderated his views sufficiently to enable his return to the mother Church, a very considerable number of his followers felt impelled to seek the right of religious freedom elsewhere and for several years lived in Holland. Although closely watched, they were permitted to adhere to their

small party to reconnoitre. The glowing report that he brought home, caused immediate application for charter being made. This was quickly granted by King Charles I. to an incorporated company titled "The Governor and Company of Massachusetts Bay, New England" whose objects were stated as extension of commerce with the British Empire, and the Christianizing of the Indians.

Not long after the arrival in Massachusetts, John Endicott, as manager of the company, and temporarily acting Governor of the colony, assumed dictatorial attitudes and powers at considerable variance with the charter objects. While the charter was granted by approval of the Episcopal Church of England, one of his first acts was to set up an independent form of worship, by establishing the Congregational Church, which quickly became virtually the State Church of the colony. Although he had imbibed the tenets of the form of government adopted by the Pilgrim Fathers, he did not accept their ideas of honesty, loyalty and tolerance.

The first capital of the colony was set up at Salem, but later removed to Boston and from here early historians have left records showing that John Endicott through his hatred of Royalty, his dishonesty, cruelty, intolerance and double-dealing, was actually instrumental in sowing the seeds of discord which finally ripened in the revolution of 1776. Also his policy of double-dealing brought about the cancellation of the charter, and it was not until 1691 they succeeded in

ed three shiploads of tea into Boston Bay.

Mr. Stark continued: There were many brave and honest men in North America who were proud of the great, free Empire to which they belonged. Men with nothing to hope for from the Crown; men prepared to face the most brutal mob violence and the ineffectives of a scurrilous press; to risk their fortunes, their reputations, and even their lives in order to avert civil war and ultimate separation. Most of them ended their days in poverty and in exile. They comprised some of the ablest men America ever produced, contending for an ideal maintenance of one great, free, industrial and pacific Empire encompassing the whole British race. Such an ideal was a noble one and there were many Americans prepared to make any personal sacrifices needed to realize it. These men were the UNITED EMPIRE LOYALISTS of the American Revolution — staunch believers in THE UNITY OF THE EMPIRE. They were robbed, beaten, persecuted, killed or driven into exile.

The bitter seeds implanted by John Endicott blossomed into the American Declaration of Independence which was signed on July 4th, 1776. One of the signers (56 from 13 colonies) was the highly regarded journalist, inventor, statesman, Dr. Benjamin Franklin of Philadelphia, who in the January 1961 issue of "Readers Digest" is quoted as saying: "God grant that not only the love of liberty, but a thorough knowledge of the Rights of Man, may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say 'This is My Country.' Sounds wonderful but fails to compare favourably with the

of Toronto, reports his great-grandfather fled to Canada abandoning valuable land holdings upon which part of the city of Albany now sits, to escape the fury of his rebel brother who threatened to shoot him for being a Loyalist. Countless other instances have been recorded. Even the son of Dr. Benjamin Franklin, while Governor of New Jersey was so strongly loyal that he was imprisoned.

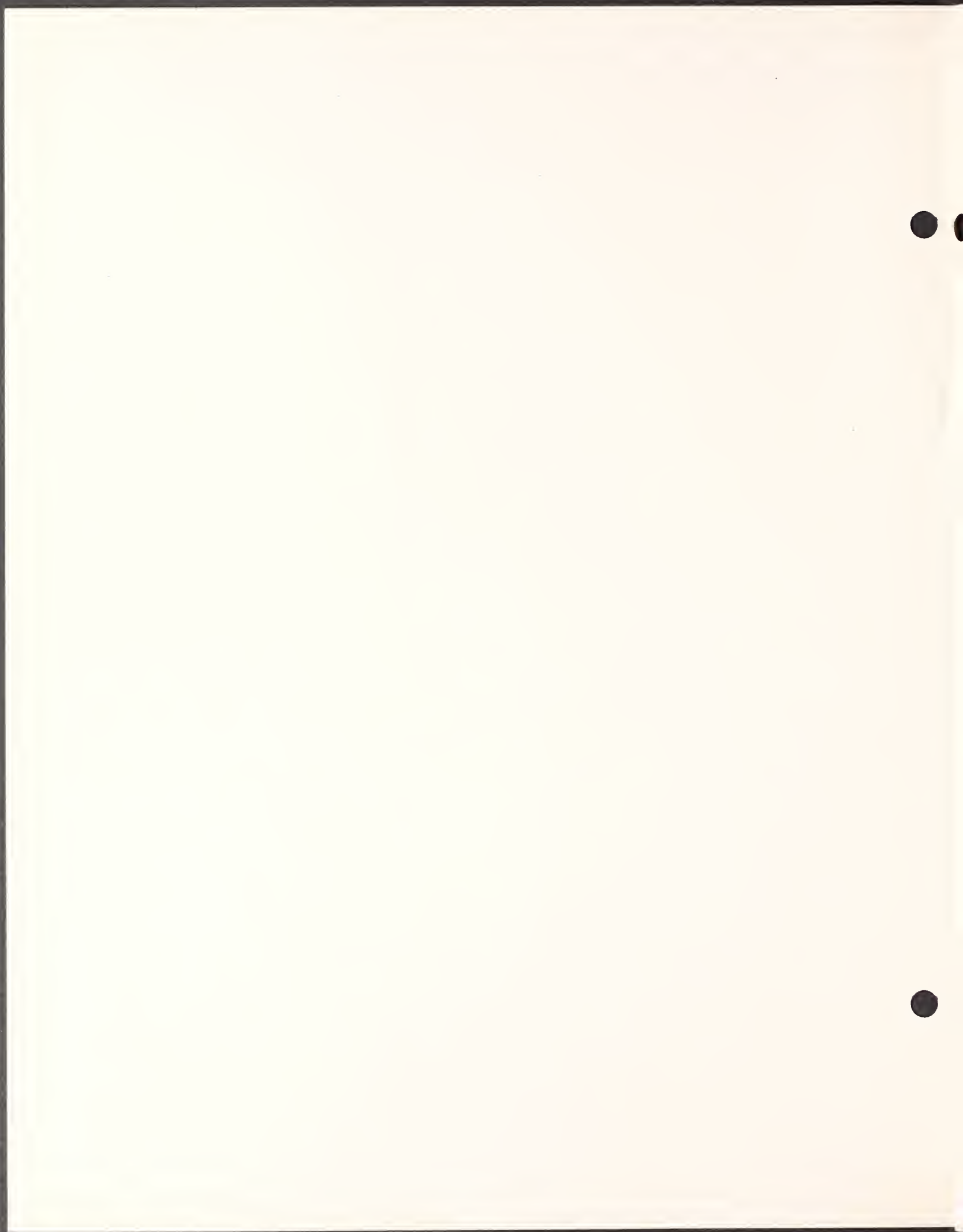
In March 1766 when General Howe evacuated Boston, nearly 1,000 Loyalists were shipped to Halifax, Nova Scotia. In May 1783, 20 ships took about 3,000 Loyalists from New York to what is now Saint John, N.B. On through 1783-84 more shiploads left New York, some to the Bahamas and other Caribbean Islands, more to Quebec and for Upper Canada. Those for the latter points spent the winter at Sorel, then embarked in bateaux for Catarqui and Bay of Quinte points.

Many Loyalists came overland, which meant up the Hudson River, Mohawk River, 30-mile portage to Oneida Lake, thence by Oswego Creek to Lake Ontario. From here some went west to Niagara or Queenston; others east to Cape Vincent, Catarqui, and on up the Bay of Quinte.

The long and perilous journey by either route was but a prelude to the hardships and privations endured while establishing a new home in the dense forests. Well may all Canadians be proud of an ancestry with the steadfast principles, loyalty, indomitable will and energy required to lay the foundation stones on which our Dominion has been built. It was UNITY OF THE EMPIRE that provided the initiative and energy for the task. In telling of the coming of the

selfishly be termed two-fold; first, it is the home of our Bay of Quinte Branch U.E.L., which within the not too distant future will offer visitors an interesting Quinte Loyalist Museum, and Reference Library containing geological histories of many Loyalist families from which coming generations may be able to trace their ancestors; secondly, it is not too distant from the pioneer home of my lamented great-grandparents, Colonel Hazelton Spencer and his wife Margaret Richards Spencer, both of whom were Loyalists.

Another item about Adolphus town deserves mention, and remembrance. About 170 years ago, when the settlers had barely recovered from that terrible period that went down in history as the "Hungry Year" 1788-1789, a young man named Losee, preparing himself for service as a Methodist missionary, ventured to visit some friends who had come north and settled near Hay Bay. Throughout that winter of 1790 he held gospel meetings in the log cabins of settlers. On returning to Albany in the spring he requested permission to again go north and work with and preach to the Loyalist settlers. He was granted permission, and so he soon went back in the Adolphus town district. And before the year closed he found a determination on the part of his friends to plan erection of a House of Worship. Subscriptions were received from many who had more urgent need for their money. Twenty settlers somehow managed to donate One Hundred and Eight Pounds sterling. In amounts from one to fifteen pounds per person. The second largest contributor was a widow lady with nine young children to support. Another contributor do-



doctrines of worship.

However about 1620, we are told by historian Bancroft, they developed a spirit of restlessness and a desire to again live under the laws of their native land. And so an application was made to King James I. for a tract of land in far off Massachusetts colony in North America. Their request was granted and history records that on the 21st of December 1620 the good ship Mayflower landed a number of religious zealots, ever after to be known as the Pilgrim Fathers, at Plymouth Rock on the south side of Massachusetts Bay. Thus was born the townsite of New Plymouth, and the home of a kindly government maintaining unswerving loyalty to their native land, encouraging and developing establishment and maintenance of friendly relations with Indians of the district, and by example, as well as teachings, promoting the spread of Christianity and the worship of God. Truly they were United Empire Loyalists practicing the Unity of the Empire.

Later when disciples of the Society of Friends (Quakers) came from England and joined the New Plymouth colony, they too knew the meaning of the Unity of the Empire. During the seven years war between England and France the colonists of Massachusetts fully attested their spirit of Unity of the Empire by generous contributions of both men and money to bring victory to their native land, overseas.

During the reign of King Charles I. a group of wealthy Church of England members, known as the Puritan faction, planned establishment of a plantation in far off Massachusetts. Before seeking a charter, they sent one of their number, John Endicott, out with a

obtaining from King William III and his kindly Queen Mary, a second Royal Charter, which incorporated the New Plymouth of the Pilgrim Fathers, with the name of "Province of Massachusetts Bay". This enabled the Puritan Fathers to carry out almost unbelievable persecution and atrocities on their peace-loving neighbours across the Bay. Nor were Pilgrim Fathers and their descendants all to suffer, as the Quakers soon learned through beatings, imprisonment and even hanging of their members.

And so, strange as it may seem, and far from the thoughts of King William and Queen Mary when the new Charter was granted, it actually became a Charter granting liberty to so-called Americans.

To gain a clear-cut picture of New England at that time, one may refer to the history written by James H. Stark who came to Boston with his family at the age of nine from England, titled "Loyalists of Massachusetts and the Other Side of the American Revolution." Following publication of this work, Mr. Stark was obliged to leave New England for several years, suffering untold indignities for his truthful reporting of what he had witnessed.

Mr. Stark traced backward to find the cause of the revolution, and found, that in August 1765, the Puritan Fathers group rioted against imposition of the Stamp Act which had been promulgated to provide the funds for their social and cultural help (it was repealed in 1766).

Later the infamous Boston Tea Party, said to have been enacted under the leadership of the Puritan malcontents, aided by 40 to 50 toughs disguised as Mohawk Indians, protesting the imposition of a three-pence per pound duty on tea, dump-

tenets expressed in the Declaration of Independence which he helped promulgate, and then signed.

Again quoting Mr. Stark: The Revolutionary War, a family quarrel between peoples of the same flesh and blood, brothers fighting brothers, fathers fighting sons, was finally brought to a close by the Treaty of Peace of September 1, 1783.

It was followed by the blackest period to be found in the annals of American history. The revolutionists cast behind them all remembrance of their native land and following the Puritan teachings, enacted the most violent and arbitrary laws against the rights, liberties, properties and even the lives of the large majority of Loyalists —mostly descendants of the Pilgrim Fathers who adhered to their opinion and dared to stand for UNITY OF THE EMPIRE.

The situation became so intense that General Greene wrote: "If a stop cannot be put to these massacres, the country will be depopulated in a few months, as neither Whig (rebel) or Tory (Loyalist) can live."

Chief Justice Marshall said: "Whatever the guilt of the Tories, the Whigs have disgraced the cause and the American Name."

Although many of the Whigs disapproved the extreme measures, mob law prevailed. No outrage or indignity was too dreadful for the unhappy Loyalists, many of whom died from the inhuman treatment. Bands of marauders calling themselves "Sons of Liberty" went through the land carrying desolation and death to the unfortunate minority. Many a man was hanged simply because he was a Tory.

A brother of C. H. Darling, late

United Empire Loyalists one must never forget the faithful band of Mohawk Indians, driven out of their ancestral Mohawk Valley homes, in New York State, who came here and settled on the north shore of the Bay of Quinte close by Deseronto. There will be found the historical cairn erected three decades ago by the Dominion Government, which bears the inscription:

"The coming of the Mohawks; commemorating the arrival here on the 22nd day of May 1784, under the leadership of Chiefs Deserontou, Aaron Hill and Isaac Hill, of a Band of Loyal Mohawks, one of the Nations of the Iroquois Confederacy expelled from their homes in the Mohawk Valley, for their Fidelity to The Unity of the Empire."

Well may the Mohawk citizens of this Reserve be proud of their illustrious history and the spiritual heritage left them by their honored forefathers who erected their homes and Churches here in Honour, Loyalty and the fear of God.

And now I should like to say a few words about Adolphustown, headquarters of our Bay of Quinte Branch of the United Empire Loyalists Association of Canada. When the surveyors were preparing for the coming Loyalist settlers, this spot was designated as 4th town.

It was not long before a change was made to Adolphustown, honoring Adolphus, the Duke of Cambridge, and tenth son of George III. It was, and remains, the smallest municipal township in Ontario, if not in all Canada. But it has sent forth into the wide spaces of our fair Dominion some of the finest men and women found in our history of Nation Builders.

My interest in Adolphustown may

nated land on the south shore of Hay Bay. Practically every settler in the district when building operations commenced early in the year 1792, supplied labor and building materials. The Hay Bay Methodist Chapel first Church of that denomination erected in Upper Canada, was so well built that anniversary pilgrimage services are held there each August and draw large numbers of descendants of those Loyalist builders.

It is more than possible I have not given an acceptable answer to the question WHY UNITY OF THE EMPIRE? but I do believe I have succeeded in illustrating many examples of that Unity. It is quite likely you could supply a better answer.

And now I feel I should briefly report on the task assigned me a year ago of compiling family histories of Loyalists. Before me is a large loose leaf volume containing about 70 completed (as nearly as any such histories can be) family histories. Alongside is a file containing as many more that are in process of completion. Coming opening day of our Reference Library, I am hopeful of all being completed. Thanks to Prof. Merton Williams of Vancouver and his brother John, here in Picton, I have this lovely volume of the Bowerman family.

It has been a heavy task—without assistance from any member here tonight, only one member tendered help, and he has been called home.

Costly tombstones are soon forgotten

Graves are all too seldom seen
Books in homes recording our relatives

Keep memories ever green.



THE UNITED EMPIRE LOYALISTS ASSOCIATION OF CANADA
BAY OF QUINTE BRANCH, ADOLPHUSTOWN, ONTARIO

The following address is a condensed version compiled and delivered by Maj. F. R. Branscombe, President of the Toronto Branch, at Napanee, March 4th, 1960. Too little has been done about studying the fundamentals of our beginnings beyond the casual and popular history books. Maj. Branscombe has endeavoured through research to bring to the fore the original facts and interpret some of the influences existing during that era.
August, 1960
- E. J. Chard, President

Condensed Version of Talk Entitled "Military Considerations in
* the Outcome of the Revolutionary War" *

I trust that I have not obtained an audience here this evening under false pretences, having announced a subject of such historical significance. Actually, I do not intend to attempt any weighty discussion or assessment of the military or other factors in the outcome of the Revolutionary War. What I would like to do would be to tell you two or three stories. These stories are of the events in the American Revolutionary War and admittedly I have selected them partly to illustrate some errors which the British made. Therefore, rather than lecture you on the mistakes of the British, I will recount these stories and let elements both of weakness and strength become obvious.

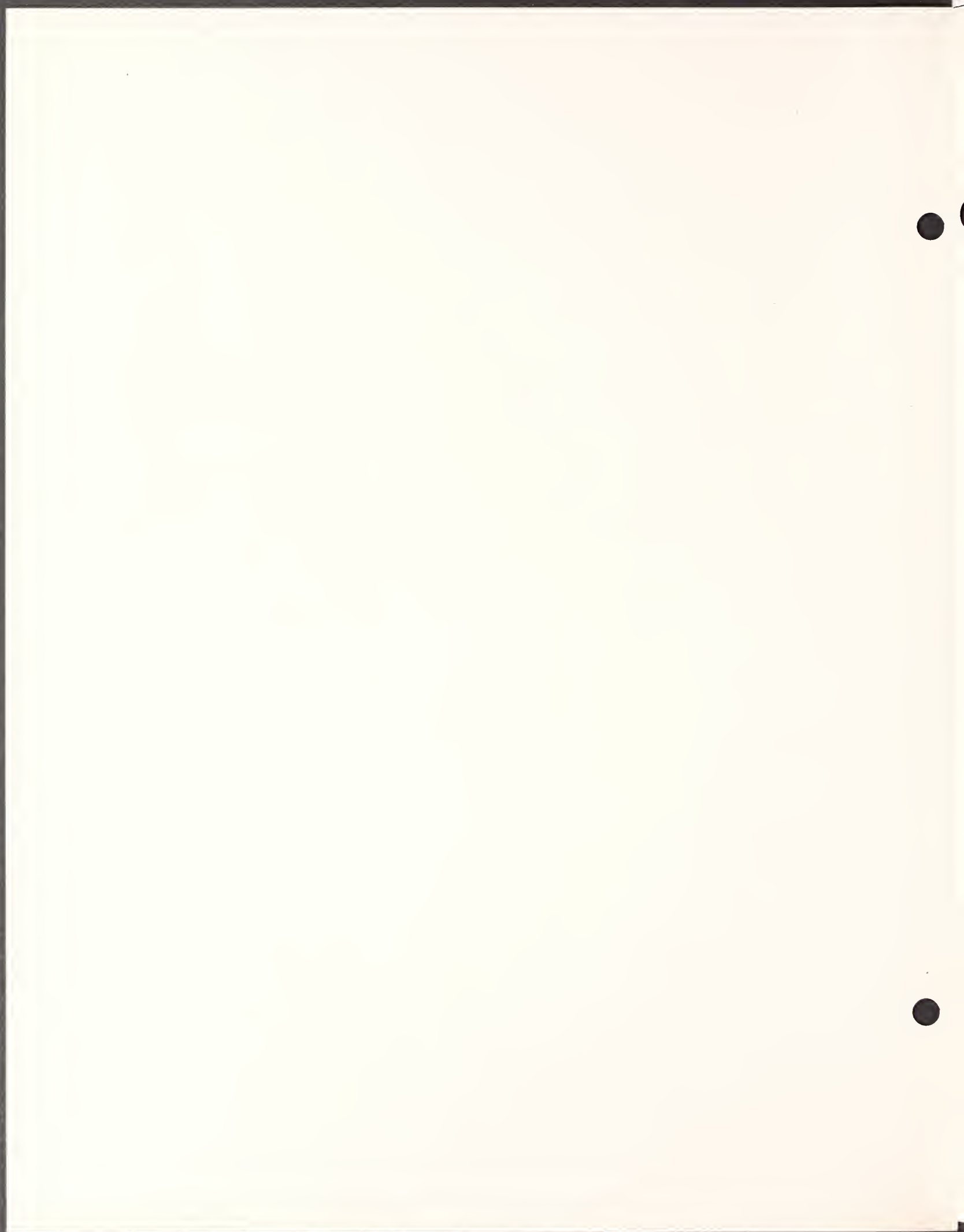
Professor Careless in a recent television programme "The Inquiring Mind" stated that in any historical research the number of facts are so great as to make progress impossible unless one had some basis of selection.

With your permission I would like to choose my own Regiment, the Queen's Rangers, as a basis by which to select some of the facts from the many available to present to you. I assume that you will remember the Queen's Rangers were formed originally under the title "Rogers" Rangers" in the Seven Years War in 1756. It was a provincial or irregular Corps and it was employed principally in scouting, although elements of the Rangers were present in the Battles of Louisburg and the Plains of Abraham, and the Regiment, as an honour for services in the War, was sent to take the surrender of the French forces at Detroit and Michelmackinac. The period, between the Wars, however was an unprofitable one for Rogers. He experienced what might be called the unfruitful years of peace. He returned to North America in 1775 just a few weeks after the skirmish at Lexington in Massachusetts, and it is at this point that I shall begin my story.

I shall make use of Simcoe's own account of the activities of the Queen's Rangers under his command in the American Revolutionary War. I shall quote from the paper read before the Royal Society of Canada by the late Dr. James Hannay and I shall also use material from the work of the late Colonel Ingles entitled "The Queen's Rangers in the Revolutionary War".

Following the costly and futile British victory in the Battle of Bunker Hill, the British evacuated Boston, and transferred Headquarters to New York, where on August 6th, 1776, Rogers was commissioned by General Sir William Howe to raise a corps of Rangers to be called Queen's Rangers after his old corps of Seven Years War fame.

Now let us look at the situation in the summer of 1776. The rebellion had started in New England, and it was there that it was most supported by the populace and had been most successful. To the north of New England were Nova Scotia and Quebec, two colonies who not only remained aloof from the Revolution but took an active part in supporting the Royalist cause. To the south of New England were the areas of chief population and political importance. Now the British High Command formed a general plan, a very sensible one in the situation; that of separating New England from the southern colonies. This could be done by holding the line from Quebec to New York, or in other words putting strong forces in and holding the Valley of the Richelieu and the Lake Champlain Country and the Valley of the Hudson. This would enable the British to keep the forces of the



northern and southern colonies from uniting, thus leaving the two portions of the colonies to be crushed separately. The plan was based on the assumption such a line through the Richelieu-Hudson Valley could be anchored at either end. For this purpose Quebec was admirably suited as the northern anchor and New York as the southern end. This was a good plan and had it been followed resolutely, would certainly have given the British victory. Indeed, the British success might have been achieved even without the trouble of executing that plan at all if General Howe had taken full advantage of his opportunities in the general area of New York and New Jersey in the summer and fall of 1776. But General Howe, to say the least, was a cautious man, not given to rash advances. Just as his loss at Boston had been directly due to his failure to take adequate precautions both before and after the Battle of Bunker Hill to prevent Washington placing heavy guns on the heights by which he could menace the British Fleet in Boston Bay, so Howe's chronic failure to press on resolutely against the enemy lost him the opportunity of destroying the continental army and probably capturing Washington himself in December of 1776.

General Washington and the Continental Congress began frenzied efforts to increase the strength of their position following the establishment in July, 1776 by General Howe of a camp on Staten Island. It became apparent during the month of August that the British would attack on Long Island. This attack was made on the 27th of August and it came in overwhelming strength.

General Howe's plan of attack on Long Island was to make a circuitous march east and northward through Jamaica Pass, now Atlantic and Vesta Avenues, and thence along Jamaica Road, now East Fulton Street. General Howe's troops arrived in position by nine o'clock in the morning and attacked the American position from the rear while the Hessians attacked from the front. By eleven o'clock the American position was becoming untenable. The defeated American regiments were driven, by two o'clock in the afternoon, behind a series of fortifications built in front of Brooklyn. Although the British troops were tired by the long march and by the fighting in the morning, they were anxious to attack the enemy in these fortifications immediately but General Howe decided upon siege operations instead.

The next morning the Americans withdrew from Long Island to Manhattan, where they attempted to form a line across that Island. The Americans assigned to guard the shore at the point of landing and those on Murray's Hill withdrew so rapidly that it became a rout and by evening of that day the British had driven north and west of Harlem. The British line was across Manhattan Island from Bloomingdale, now 97th Street and Broadway, through McGowan's Pass, now Central Park, to Horn's Hook, now 86th Street and East River. General Howe decided to advance northward and the Battle of Harlem Heights followed. This battle was of little importance except for the apparent effect on General Howe. It was perhaps the cause for his halting to fortify the lines about New York during the next four weeks. During that time the Americans also built fortifications on the Heights north of Harlem. On the 12th of October, General Howe decided to attack this position. He embarked his army and moved up the Harlem River intending to land at Thorg's Neck. He decided however that a landing was too dangerous here and he moved his troops across Chester Bay and landed on Pell's Point. From this position the British threatened Washington's rear and forced him to extend his forces along the hills behind the Bronx to such an extent that the American position could not be held. Washington therefore on the 21st of October withdrew to White Plains and concentrated his whole force there, except for the garrisons of Fort Washington and Fort Lee on the Hudson.

Washington's position in front of White Plains was one of considerable natural strength but he made it stronger still by two lines of entrenchments dug on the slope. The key to Washington's position however, was another hill on his flank known as Chatterton's Hill. Washington concentrated about fifteen percent of his troops on Chatterton's Hill and General Howe admitted the importance of this position by delaying his attack on Washington's main position until Chatterton's Hill fell into British hands.

General Leslie with a force of Hessians succeeded in taking Chatterton's Hill after a battle of the most fierce fighting. Even though he had obtained this key position



Chatterton's Hill, General Howe did not attack Washington's main position immediately. He waited two days for reinforcements and then for no apparent reason delayed another day. On the fourth day a violent storm delayed the attack, and under cover of this storm, Washington withdrew from the heights behind White Plains. Howe did not follow him immediately. By November the 5th, the American forces had been separated into three positions, one west of the Hudson at Fort Lee in New Jersey, the second on Manhattan Island at Fort Washington and the third at North Castle.

General Howe first attacked Fort Washington and on the morning of the 16th of November, he made a three-pronged attack on that Fort. By afternoon the outer defences had been driven into the Fort in disorder and shortly afterwards the garrison surrendered to the British.

General Howe next turned his attention to Fort Lee in New Jersey. His plan was to send a force of twelve battalions under Lord Cornwallis up the Hudson to Yonkers. Here it crossed the river and marched downstream again to Fort Lee. The American Commander, General Green, did not wait to protect the defences at Fort Lee but withdrew to Hackensack. Here he was joined by Washington and a brief stand was made behind the Passaic River. The enemy was decisively defeated in this battle losing something over three thousand men and most of his arms and ammunition. As Colonel Ingles observed "Had Howe energetically pushed his success, pursued and fought Washington wherever he met him, the destruction of the enemy's field army would have been sure; but instead he halted, Cornwallis first at New Brunswick from 1st to 7th of December and then on the 8th at Trenton, where he was ordered to go into winter quarters and cease active operations. General Howe's great opportunity had come, and gone, never, as future events proved, to return."

During the whole of this operation, the Queen's Rangers were part of Howe's force, but, being inexperienced and new, they were not used, except as holding troops to the rear of the fighting. Under Col. Rogers' command they were not a well disciplined unit, perhaps because at this stage of his previously brilliant career, he was not a well disciplined man himself. The one brief skirmish which the Rangers had with the enemy at this time left much to be desired. The story of this campaign, however, has been given in detail because it has two interests to us this evening: first, the very absence of reference to the Rangers forms a marked contrast to the fame assumed by them the following year and maintained to the end of the War; secondly, the battles on Long Island, Manhattan Island and across the Hudson in New Jersey, form a pattern, a monotonous and deadly pattern of procrastination, of failure to seize opportunity by which Howe threw away the fruits of the victories won by the valour and the strenuous efforts of the men whom he commanded.

The following year saw Burgoyne's attempt to penetrate southward from Quebec and saw this attempt fail, principally because he and Howe failed to co-ordinate their plans. Actually this was not the fault of either as the instructions to Howe telling him of Burgoyne's plan and instructing him to cooperate, never reached him. They were found years afterward in a pigeon-hole in the War Office. Meanwhile Burgoyne was forced to surrender his 5000 Regulars at Saratoga in October of 1777. This same year saw a notable British victory at the Battle of Brandywine, not so notable unfortunately as it would have been, had it been properly exploited. Again Howe failed to capitalize on a success in battle that might easily have given Britain victory in the war. Not realizing that Burgoyne was counting on a junction with him, near Albany, Howe turned toward Philadelphia, the seat of the rebel government. In this campaign, as Dr. Hanney pointed out, the Queen's Rangers came into their own, and established a self-confidence and a tradition that eventually led to their being recognized as the equal of any unit on either side in that war.

General Howe, having moved his force by sea from New York, landed at the head of Chesapeake Bay and commenced a victorious march to Philadelphia. Between Howe and Philadelphia lay the bulk of the American army along the Brandywine River, and it was here that the Battle of Brandywine was fought on the 11th of September, 1777. Dr. Hanney gives the following account of the battle: "The Queen's Rangers formed part of General Howe's army on that memorable day; and covered themselves with glory. They were then under the command of Major Weynas and were with the right wing of the army, which was commanded

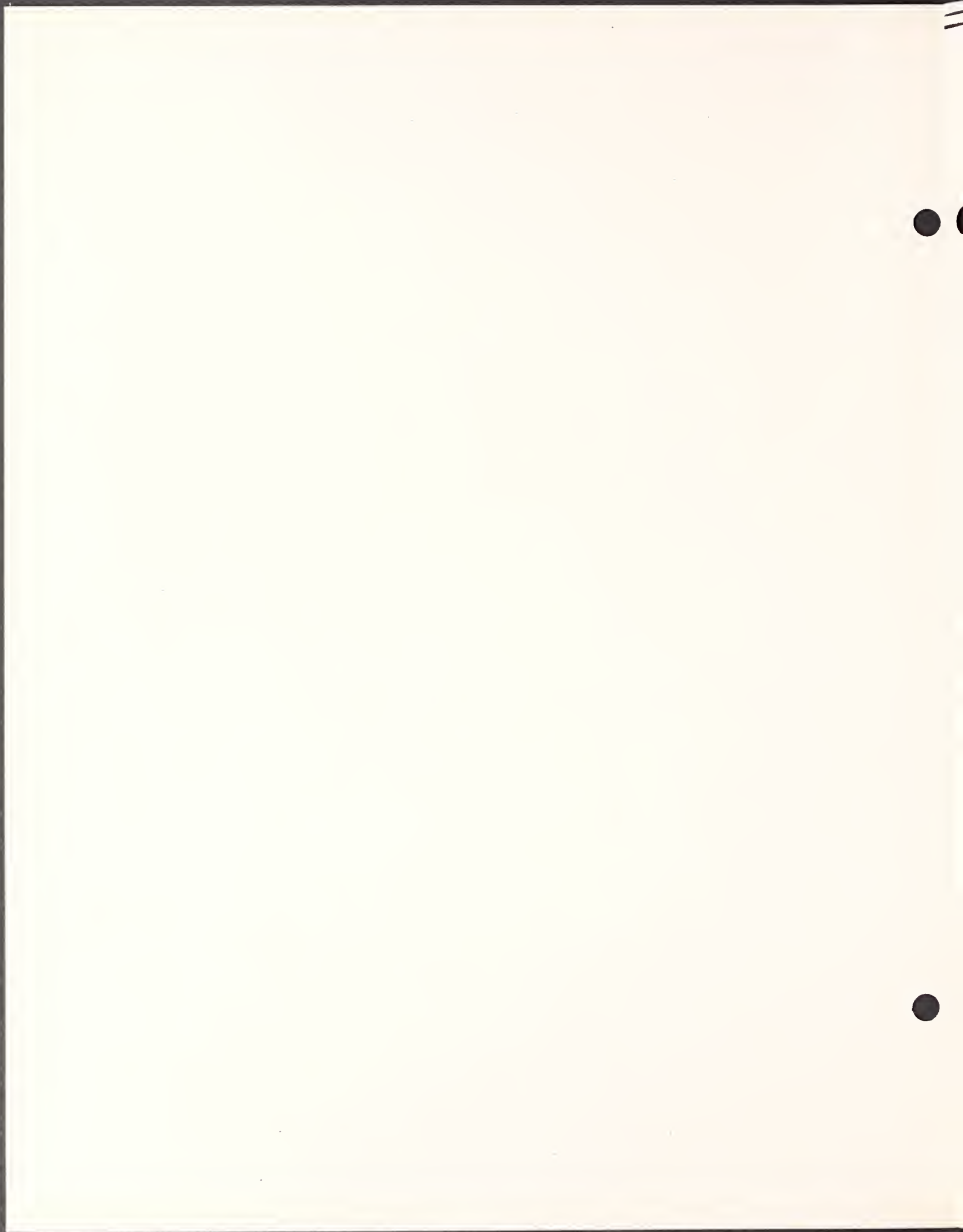


by Knyphausen. The Brandywine is a small river which flows into the Delaware from the north, entering the latter near Willmington. It is fordable in several places, yet it seemed to offer such advantages for defence that Washington took up a position behind it with a view to check the British in their advance on Philadelphia. Washington, who had been on the western bank of the Brandywine, crossed to the east bank by Chad's Ford before daylight on the morning of the 9th September, and established his headquarters at a house about a mile to the eastward of the Brandywine. The British, the same evening, moved forward in two columns, Knyphausen with the left and Cornwallis with the right. On the morning of the 10th they united at Kennet Square, a small village about seven miles west of the Brandywine. That evening they advanced two miles farther or to within a mile of Welsh's tavern, and about five miles west from Chad's Ford.

"On the morning of the 11th September, the day of the battle on the Brandywine, the main body of the American army was posted on the heights, east of Chad's Ford and commanding the passage of the river. The brigades of Muhlenberg and Weeden, which composed General Green's division and Proctor's artillery were posted upon the brow of an eminence near Chad's house, immediately above the ford; and the brigades of Sullivan, Sterling and Stephen, which formed the right wing, extended more than two miles up river from Chad's Ford. At Pyles' Ford, two miles below, General Armstrong was posted with one thousand Pennsylvania Militia; and General Maxwell with more than one thousand light troops took post on the heights on the west side of the river about a mile from Chad's Ford to check the advance of the British towards that crossing place.

"General Howe's plan of attack was similar to that adopted in the battle of Long Island and involved a circuitous march for the purpose of getting on the enemy's flank and rear. At daybreak the column of Cornwallis, which was composed of two battalions of Grenadiers, two of light infantry, the Hessian grenadiers, part of the seventy-first regiment, and two British brigades, in all about 10,000 men, moved northward along the Lancaster road which runs for several miles parallel to the Brandywine, but distant from it some three miles. A dense fog shrouded the landscape and the movement of Cornwallis was not perceived by the Americans, until between nine and ten o'clock in the morning, when some American light horse under Colonel Bland, discovered a part of Cornwallis's division marching towards the west branch of the river at Trimble's Ford, about seven miles above Chad's Ford, where the bulk of the American army was. This news did not reach Washington until nearly noon, by which time Cornwallis had made a circuitous march of seventeen miles, crossing the west branch of the Brandywine at Trimble's Ford and the east branch at Jeffries' Ford, and was within two miles of the right flank of the American army, where General Sullivan was resting at his ease in utter ignorance of the fact that Cornwallis had moved at all.

"At nine o'clock when Cornwallis had been several hours on the march, Knyphausen moved forward towards Chad's Ford with his division which consisted of Hessians and the Queen's Rangers, in all about 4000 men. His orders were to amuse the Americans with feigned efforts to make passage at Chad's Ford until the cannon of Cornwallis announced that he had got in the rear of Washington's army. Maxwell with his light troops vainly attempted to oppose his advance. He occupied a wooded height near the river, and a furious contest ensued before he was dislodged. The worst of the fighting fell upon the Queen's Rangers, then about 400 strong, and a detachment of riflemen under Major Ferguson of the 71st Regiment. Maxwell and his light infantry were driven across the river and Knyphausen, from the heights on its western bank, commenced a cannonade of the American position. About two o'clock in the afternoon Cornwallis, who had got to the rear of the American army made a vigorous attack upon it, and soon afterwards Knyphausen began to force a passage across the Brandywine at Chad's Ford where he was opposed by the American troops under General Wayne. The attempt to stop the victorious British was futile, Wayne was defeated and his guns captured and at the same time Cornwallis broke the American right and their whole army was soon flying in every direction. The Americans retreated to Chester in the utmost disorder and if General Howe had been prompt in pursuit, Washington's army would have ceased to exist as a military body."



Of the twenty-one commissioned officers of the Queen's Rangers engaged in the battle of Brandywine, 14 were either killed or wounded. This represented about one-fifth of the total British losses of 70 killed, 488 wounded, and 6 missing. The valour of the Rangers was well proved in the Battle of Brandywine. It would appear from the following notice which appeared in the Philadelphia Ledger of December 3rd, 1777, that the contribution of the Queen's Rangers to the British cause, in the Battle of Brandywine, was recognized even at that time:

"No regiment in the army has gained more honor in this campaign than the Queen's Rangers; they have been engaged in every principal service and behaved nobly; indeed, most of the officers have been wounded since we took the field in Pennsylvania. General Knyphausen, after the action of the 11th September, at Brandywine, despatched an aide-de-camp to General Howe with an account of it. What he said concerning it was short but to the purpose. 'Tell the General,' says he, 'I must be silent as to the behaviour of the Rangers, for I want even words to express my own astonishment to give him an idea of it.' The following appeared in orders: 'The Commander in Chief desires to convey to the officers and men of the Queen's Rangers his approbation and acknowledgement for their spirited and gallant behaviour in the engagement of the 11th inst., and to assure them how well he is satisfied with their distinguished conduct on that day. His excellency only regrets their having suffered so much in the gallant execution of their duty.'"

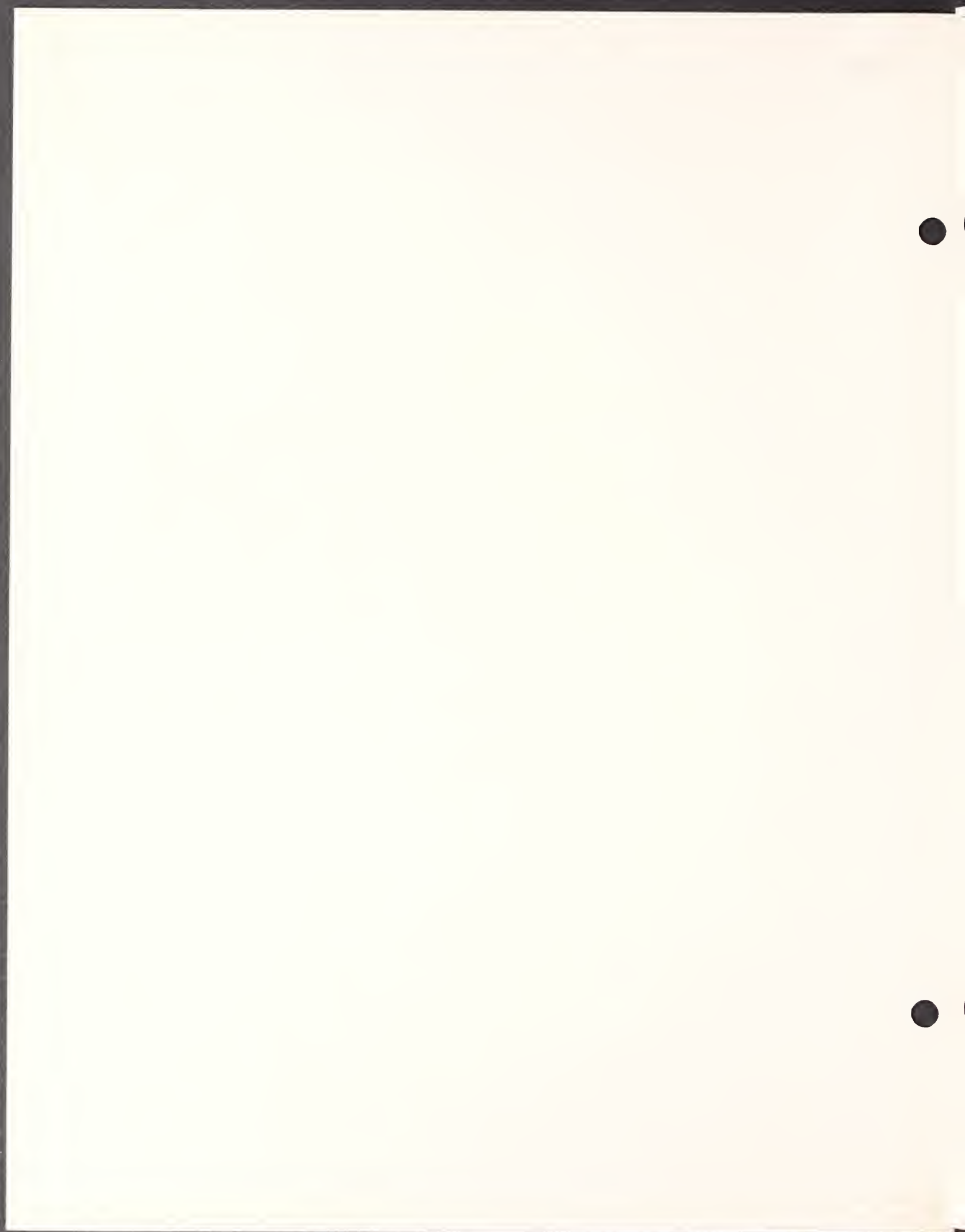
The colonial losses were much heavier in the Battle of Brandywine: 300 killed, 600 wounded and 400 taken prisoners. The Battle of Brandywine would have been the decisive battle of the war, had the British success in it been followed up as it should have been. Here again we see illustrated the cardinal British error of this campaign, namely General Howe did not exploit his successes in battle. He failed to keep in mind that the principal function of a Commander is to destroy the enemy's forces wherever they may be found.

It was shortly after the Battle of Brandywine that one Captain (acting Major) John Graves Simcoe came to Queen's Rangers as Commanding Officer. It is interesting to note his observations on the state of morale in the Regiment following that action:

"If the loss of a great number of gallant officers and soldiers had been severely felt, the impression which that action had left upon their minds was of the highest advantage to the regiment. Officers and soldiers became known to each other; they had been engaged in a more serious manner and with greater disadvantages than they were likely again to meet with in the common chance of war; and having extricated themselves most gallantly from such a situation they felt themselves invincible. This spirit vibrated among them at the time Major Simcoe joined them, and it was obvious that he had nothing to do but to cherish and preserve it. Sir William Howe, in consequence of their behaviour at Brandywine, had promised that all promotions should go in the regiment, and accordingly they now took place."

It was Simcoe's duty to train recruits who had come as replacements for casualties at Brandywine. He has left a record on his views on training and they are most interesting:

"A light corps augmented as that of the Queen's Rangers was employed on the duties of an outpost, had no opportunity of being instructed in the general discipline of the army, nor indeed was it very necessary; the most important duties, those of vigilance, activity and patience of fatigue, were best learned in the field; a few motions of the manual exercises were thought sufficient; they were carefully instructed in those of firing, but above all attention was paid to inculcate the use of the bayonet and a total reliance on that weapon. The division's being fully officered and weak in numbers was of the greatest utility, and in many situations was the preservation of the corps. Two files in the centre and two on each flank were directed to be composed of trained soldiers, without regard to their size or appearance. It was explained that no rotation, except in ordinary duties, should take place among light troops, but that those officers would be selected for any service, who appeared to be most capable of executing it. It was



also enforced by example, that no service was to be measured by the numbers employed upon it, but by its own importance, and that five men, in critical situations or employment, was a more honorable command than one hundred on common duties. Sergeants' guards were in a manner abolished, a circumstance to which may in a great measure be attributed that no sentinel or guard of the Queen's Rangers was ever surprised; the vigilance of a gentleman and an officer being transcendantly superior to that of any non-commissioned officer whatsoever."

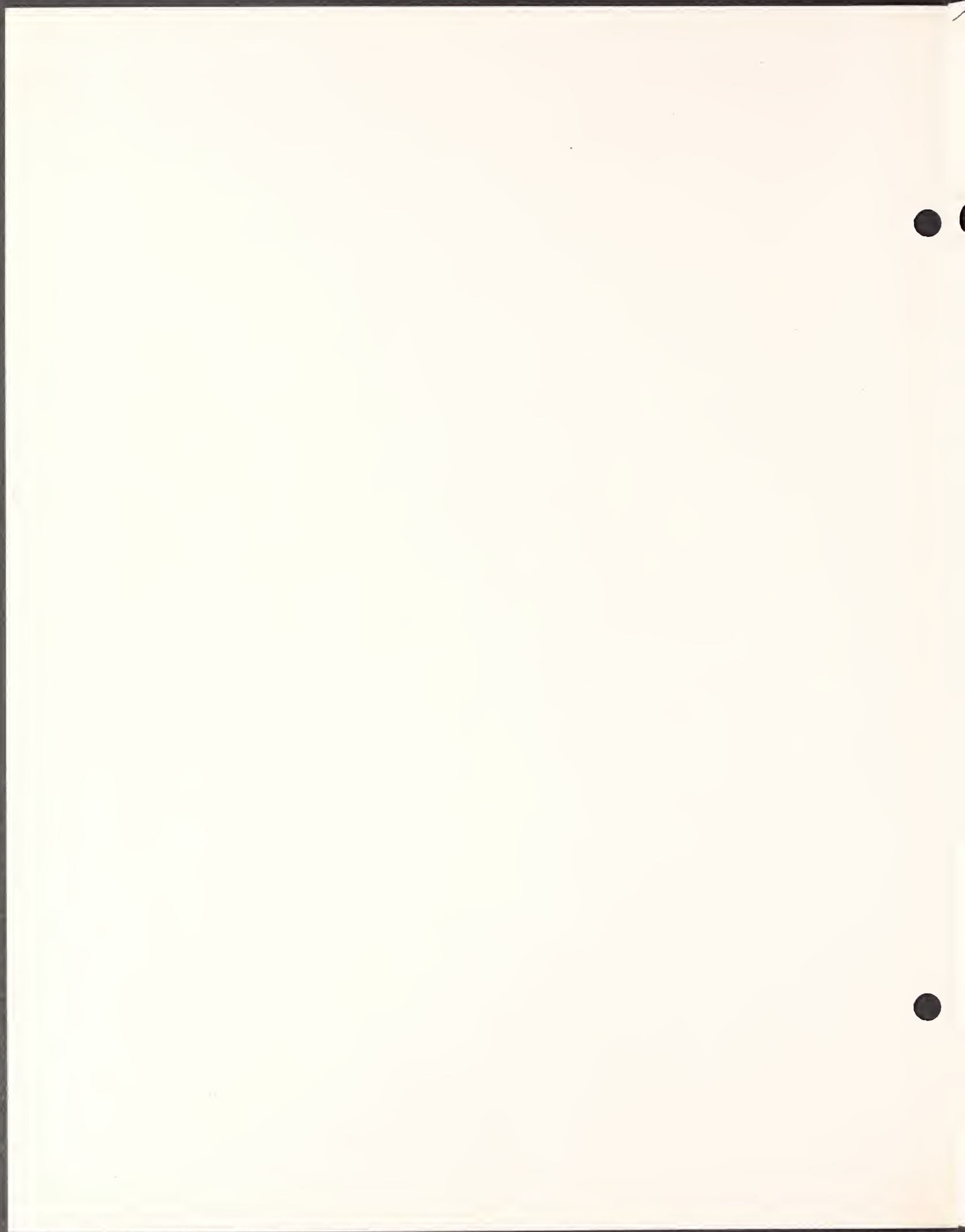
During the remainder of 1777, and in the years 1778 and 1779, the Rangers were gradually built up by Simcoe to be a hard-hitting fast moving body of troops. The regiment was employed in reconnaissance and in raids, and actually became a miniature army by itself, for besides having companies of infantry, including a Highland company, it had its own light and heavy cavalry even its own field guns. On May 2nd, 1779, the Queen's Rangers was, by general orders, styled and numbered the 1st American Regiment, and its officers were to have their ranks made permanent in America and were to receive half-pay when the regiment was disbanded at the end of the War. I might say in passing that the Regiment still proudly carries the title, "The 1st American Regiment". Two examples can be selected here to give some idea of the type of service in which the Queen's Rangers and other British regiments in this phase of the war were employed. The first incident has been chosen because I think it will be of special interest to descendants of Loyalists::

Simcoe was advised at midnight on the 5th of August, 1779, that a large number of Loyalists at West Chester had been surprised by a party of American dragoons and made prisoner. He immediately gave chase with the Queen's Rangers' Cavalry, leaving orders that other cavalry were to follow. The Rangers pursued the Americans so quickly that most of the Loyalists whom they had taken prisoner escaped. The enemy was pursued to Byram's Bridge, where the remainder of the captured Loyalists made their escape. Permit me to observe in passing, that the Queen's Rangers colours, replicas of which were deposited in the Memorial Church at Adolphustown last October in the presence of many of you, were banners of hope and safety to many United Empire Loyalists in the vicissitudes of that unhappy war.

The second incident as given here is generally regarded as one of the most remarkable exploits of the war by any unit on either side. The Rangers had been moved in October, 1779, from the east side of the Hudson, where the previous incident took place, to Richmond on Staten Island. Lieutenant-Colonel Simcoe had received information that 50 flat boats on carriages capable of holding 100 men each, were assembled at Van Victor's Bridge over the Raritan River in New Jersey. Simcoe suggested to the Commander-in-Chief that he be allowed to burn them; this suggestion was approved. The Queen's Rangers, both cavalry and infantry, were assigned the task and the raid was scheduled for October the 25th. Simcoe with the cavalry were ferried from Staten Island to Elizabethtown Point. The infantry under Major Armstrong, re-embarked as soon as the cavalry had left, and were ferried to South Amboy. They proceeded to South River Bridge, where they were to lie in ambush and provide a party to secure the cavalry's re-embarking upon the completion of their mission. Meanwhile Simcoe with his party of cavalry succeeded in reaching Van Victor's Bridge where they destroyed the boats and captured a number of prisoners. On their way back they burnt Somerset court house and liberated a number of Loyalist prisoners held there. Simcoe's horse was killed in a rush past an American ambush and the fall to the ground so severely stunned Simcoe that he was made prisoner. The remainder of the raiding party, except for 3 men made prisoner at the same time as Simcoe, reached the South River and joined Major Armstrong. In this operation, the cavalry marched over eighty miles and the infantry about thirty.

It is particularly interesting to follow the account of this same incident given by Colonel Lee, the American cavalry officer.

"This officer", writes Lee referring to Simcoe, "commanded a legionary corps called the Queen's Rangers and had during the war signalized himself on various occasions. He was a man of letters and, like the Romans and Grecians, cultivated science amid the turbulence of war, and persevering; weighing well his project



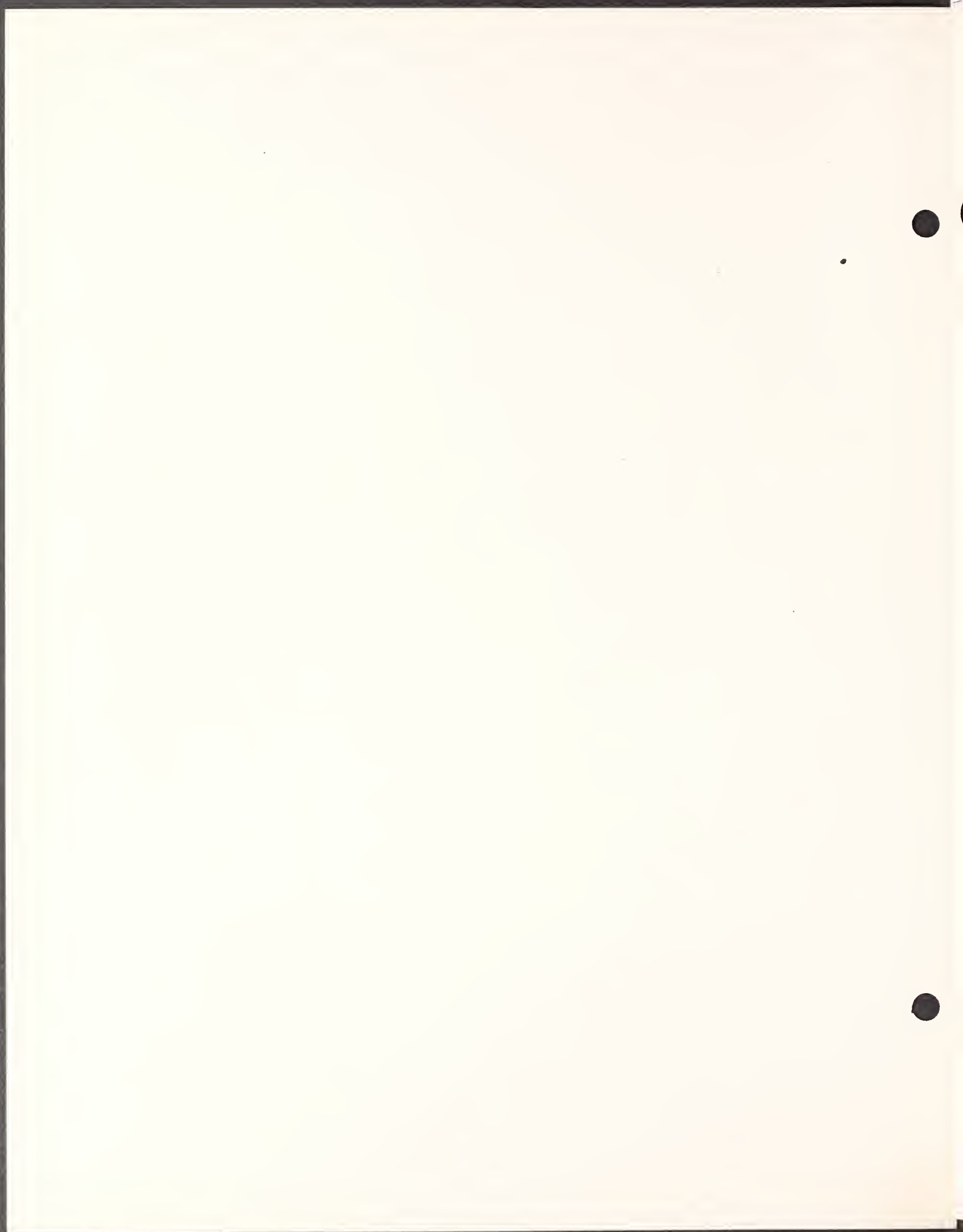
before entered upon, and promptly seizing every advantage which offered in the course of execution. Geo. Washington, expecting a French fleet on our coast in 1779-80, and desirous of being thoroughly prepared for moving up on New York in case the combined force should warrant it, had made ready a number of boats which were placed at Middlebrook, a small village up the Raritan River, above Brunswick. Sir Henry Clinton being informed of this preparation, determined to destroy the boats. The enterprise was committed to Lieut-Col. Simcoe. He crossed from New York to Elizabethtown Point with his cavalry, and setting out after night, he reached Middlebrook undiscovered and unexpected. Having executed his object he returned by a circuitous route. Instead of turning towards Perth Amboy, which was supposed to be the most probable course, keeping the Raritan on his right, he passed that river, taking the direction towards Monmouth Country leaving Brunswick some miles to his left. Here was stationed a body of militia who, being ~~sp~~ p rised (it being now day) of the enemy's proximity, made a daring effort to stop him but failed in the attempt. Simcoe, bring up the rear, had his horse killed, by which accident he was made prisoner. The cavalry, deprived of their leader, continued to press forward under the second-in-command, still holding the route to English Town. As soon as the militia at Brunswick moved upon the enemy, an express was despatched to Lieut-Col. Lee, then posted in the neighbourhood of English Town, waiting for the expected arrival of the French fleet, advising him of this extra-ordinary adventure.

"The Legion Cavalry instantly advanced towards the British horse, but notwithstanding that the utmost diligence was used to gain the road leading to South Amboy (which now was plainly the object) before the enemy could reach it, the American cavalry did not affect it. Nevertheless the pursuit was continued, and the Legion Horse came up with the rear soon after a body of infantry sent over to South Amboy from Staten Island by Sir Henry Clinton to meet Simcoe, had joined and gave safety to the harassed and successful foe.

"This enterprise was considered by both armies among the handsomest exploits of the war. Simcoe executed completely his object, then deemed very important, and traversed the country from Elizabethtown Point to South Amboy - 55 miles - in the course of the night and morning; passing through a most hostile region of armed citizens; necessarily skirting Brunswick, a military station, proceeding not more than eight or nine miles from the Legion of Lee, his last point of danger, which became increased by the debilitated condition to which his troops were reduced by previous fatigue. What is very extraordinary, Lieut-Col. Simcoe being obliged to feed once in the course of the night, stopped at a depot of forage collected for the continental army, assumed the character of Lee's cavalry, waked up the commissary about midnight, drew the customary allowance of forage and gave the usual vouchers, signing the name of the Legion Quartermaster, without being discovered by the American Forage Commissary or his assistants. The dress of both corps was the same, green coatees and leather breeches; yet the success of the stratagem is astonishing."

Queen's Rangers went into winter quarters at Richmond following this incident. Lieut-Col. Simcoe was included in an exchange of prisoners of war and thereby was enabled to return to his regiment on the last day of December, 1779.

Time does not permit my continuing the narrative through the years from 1780 and 81. It accompanied the main British force on the southern campaign into Virginia, playing the same role as we have observed in the two incidents previously described. Its success at scouting and lightning fast raids became a legend. One event in this period must be mentioned: in June, 1781, the Rangers met an enemy force under Lafayette which numbered over 1200 men (more than three times the strength of the Rangers). This engagement, known as the Battle of Spencer's Ordinary, was a signal victory for the Rangers as the numerically superior force was put into utter rout. Simcoe always maintained that this was the most praiseworthy action in which the Queen's Rangers were ever engaged. In Simcoe's own words this battle was considered by him "as the climax of a campaign of five years, as the result of true discipline acquired in that space by unremitted diligence, toil and danger, as an honorable victory."



That the veterans of the Battles of Brandywine and Spencer's Ordinary, that the horsemen who had so often outwitted, outrode and outfought the continental army's best, should come at last to the ignominy of unconditional surrender on October 10th, 1781, at Yorktown, is one of the great ironies of this tragic epic. The blame for it does not rest with rank and file soldiers fighting for King George, whether they were British regulars, German Mercenaries or Loyalist volunteers. Their valour and endurance was the equal of that of the Continentals and their skill was often much greater. Only in their General Officers Commanding were they found wanting: Cornwallis and Howe were not evil, just inadequate.

This assessment of British arms in the American Revolution is interestingly illustrated by a symbolism at the surrender at Yorktown. Since the Queen's Rangers was composed principally of Loyalists, who would be the object of special persecution on the part of the victorious rebels, Simcoe requested permission to fight his way out of the trap. Lord Cornwallis refused to listen to the suggestion, maintaining that the Rangers must take their chances in surrender in common with other units. Simcoe then asked permission to destroy the Rangers' colours rather than surrender them. This, too, was refused. No imagination, no feeling, no dash was left in Cornwallis. Yet the following morning when the time came for the Rangers to surrender their colours, they could not be found. Mysteriously they had disappeared and mysteriously they appeared after the war, in Simcoe's home in Devonshire. Someone in the Rangers still had remaining enough spirit to defy both victorious Yankees and his own defeated and dejected Commander-in-Chief. Someone had enough imagination to devise a way of smuggling the colours out. Someone, even at Yorktown, had that spirit which the United Empire Loyalists possessed when they turned their backs on the land that was "home" and with strong morale and with imagination and with courage, migrated at the dictates of their conscience and loyalty - a loyalty which is well expressed in battles such as those of the Queen's Rangers.



NOTE 3



NOTE 4



1. Main Duck Islands

2. Amherst Island

1. Main Duck Islands

These islands are of interest to our branch of the family because of the time we spent there in 1923-1924.

The islands are located about 16 miles out in Lake Ontario off Long Point or Point Traverse in Prince Edward County. They are about 22 miles from Cape Vincent, N.Y., and about the same to the "Rock" or Cressy in Prince Edward. The "Rock" was where we came to after leaving the Ducks. The Islands consist of Yorkshire, a small bit of land at the foot of the Duck or Main Island. At the time, we were there, they were completely isolated. There was no radio or other means of communication with Cape Vincent. At that time they were leased for 99 years by a man from Picton named Claud Cole. He had a son Cecil and I think another called Wilmot. All are now dead.

Mr. John Foster Dulles, the U.S. Secretary of State owned them up until his death about 1961 and in his will turned them back over to the Canadian Government. I had a lot of correspondence with him about their history in which he was very interested. His agent, Mr. Robert F. Hart, Jr. of Chaumont, N.Y., was also very keen on the early history of the Ducks.

It always seemed strange to me that the light on the Ducks was not established until 1914. It probably was due to the fact that in the early days the course up the Lake was via the Bay of Quinte and Murray Canal. In later years the lake boats got larger and had to use the lake route.

My father may have been on the Ducks in his early life, when he worked on Amherst Island before and right after his marriage. He fished with Joe Bray and Ben Weap on Amherst. In any event he got a chance to go to the Ducks when we were living in Kingston in 1922. I recall the trip on the tug "Claud Cole" from Cape Vincent, N.Y., when I was about 6 years old. At that time my brother George, age about 9, brother Gordon age about 1-1/2 and sister Dorothy about 5, made up the family. My father packed fish in the summer and filled the ice house in winter as well as looking after the livestock. There was another man with us. I think his name was Milton Brennan from Cape Vincent. It was difficult to say what prompted my father to take the job. He was taking a calculated risk. There were no doctors or any way of getting help in case of sickness. Fortunately, we had none. There were, however, two incidents that I remember. One was my brother George trying to break a limb from a tree to serve as a hockey stick. He was using a club much like a baseball bat when he missed the



limb and hit me in the face breaking my nose. He pulled me home and dad tried to set the bone in place. He did a good job for there is no evidence of the break today. The second incident took place in the summer. My father was chopping ice for packing fish with a sharp chisel like tool. He slipped and cut his foot on the instep. Mother and the rest of the family were away to Cape Vincent. As I recall I was alone with Dad. He got into a punt and I attempted to row him across the harbour to where we lived. I was frightened to death by the blood which mixed with the water in the boat and looked for all the world to my young eyes as if my Dad would surely bleed to death. We made it after a while and I guess everything turned out all right as Dad survived to continue working that summer.

Our stay on the Ducks was during prohibition in the U.S.A. and the Duck Islands was the jumping off place for the boats carrying Canadian whiskey into the States. We called them "Run Runners".

Mr. Cole had placed deer on the island as well as some buffalo and moose.

I remember the great hauls of fish taken in those days. Four hundred pounds of lake trout was a common lift from the nets. The next few years saw the complete depletion of trout in Lake Ontario. At this time (1963) there are no trout in Lake Ontario. Most of the blame has been put on the Lamprey eel. The blame however, rests elsewhere. The lake was overfished and polluted. No thought was given to the future and too many people took too many fish. Ships going up and down the lake flushed their tanks out in the lake. Oil boats and tankers were the worst offenders.

It was a wonderful place for a boy. I learned all about boats, the weather and water lore on the Ducks. It is easy to see why a sailor has a love for the sea if he is exposed to it early in life. I guess my father went to the Ducks for the same reason. He was around the Lake and spent some time fishing early in life. For a number of years after that he worked in factories and when the chance came he took it, unwise though it was.

We spent one winter and two summers on the Islands and late in the fall came by boat to the "Rock". I remember the trip on a rather windy day. George and Dad were in one boat and mother and the kids with Bob Cory, a fisherman, in his boat. We had the furniture and all the usual family possessions. We lived in a rented house on the hill at "The Rock". After living for nearly two years in a tarpaper shack it was a big change. Also we went back to school again.

When Mr. Dulles got the islands he tore down all the houses, including Mr. Coles big house. He wanted it to be a retreat and he built a cabin on the high bluff at the west end of the island. It was always a busy place in the summer as the fishermen came there to fish each year. I don't think anyone goes there now.

A few years ago, I started to go to Amherst Island for holidays and rented a cabin for a week or so on the shore. For the past 3 years I go in my own boat and camp on the shore. In the cove where we camp is an old wreck on the shore with only the ribs left now and some iron from the keel. Upon enquiry I find that this wreck is all that is left of



The tug "Claud Cole", the same boat that carried our family from Cape Vincent to the Ducks in 1923 some 40 years ago. She is going fast and a few more years no trace of her will remain. She is just inside the cove near the Dock east of Nut Island. At this time, the Wellbanks family, Howard and his father fished out of this cove.

The Duck Islands played an important role in French times and in the English period. Also they were half way point for crossing the Lake in early times both for the Iroquois and the early settlers.

I have a couple of interesting articles that appeared in the Toronto Telegram as follows:

"Meet the Main Duck" Saturday, Nov. 11, 1933.

"Christmassing on the Main Duck", Saturday, Dec. 23, 1922.

"Musket Mystery of the Main Duck", Aug. 4, 1934
an article entitled "Schooner Days" that appeared
in the Telegram for some years

When we were there, Bill Thompson was a prominent fisherman and Bob Smith an old resident of Amherst told me that Isaih Thompson, father of Bill, fished on the Ducks for 40 years. Bob says he was a giant of a man. He stood 6 ft. 6 inches tall. (See Toronto Telegram article re Ducks).

The light on the Ducks was established in 1914 and a Fog Signal added in 1915. The Keepers were:

James Clarke 1914-1915
Fred Bongard 1915-1921
Wesley Thomas 1921-1954*
Harold Dunne 1954-

* Went to Point Abino, Lake Erie

The light on the False Ducks (Point Traverse) was established in 1828. This light was on Swetman's Island, there was also a light on Long Point (Point Traverse) until a few years ago.

Some years ago, I removed two iron spikes from the wreck of the "Claud Cole" where she lies on Amherst Island. These two spikes are now in a piece of driftwood where I put them. The driftwood is used as a decoration in our living room. Soon, these iron spikes from the "Claud Cole" will be all that remain of her. As mentioned above, she carried us from Cape Vincent, N.Y., to the Main Ducks in 1923.



2. Amherst Island (Isle of Tanti)

We are interested in Amherst because my mother was raised there and also because some of the families living there are related to our branch of the family. Gus Richards still lives there. He is related to my great grandfather's wife Clarissa Richards. The Howards of Amherst are also inter-married with the Richards and with the Prestons who raised my mother.

Amherst is situated close to highly populated areas of the country but due to its isolation by water, it remains quite unspoiled. There are not many people on it now as the farms are worked out and depleted; at the west end it is pretty much as it always was except for decimation of the trees. The fishing is excellent and the main reason I go there. Also that particular end of it is quite wild and remote. Many types of birds live there that are scarce elsewhere.

My mother was an orphan and was taken there by the Preston family at an early age (about 6). She lived there until she married in 1911. She then went with my father to Kingston.

Near Wemps Bay there was a battery of guns during the war of 1812 and the remains are still visible. This is at the point on the upper gap. There is an island near this point called Grape or La Force. This is a favourite resting spot for gulls and terns and it is one of the few spots where the trees are growing to the water's edge as they were before the settlers came. My father hunted ducks in the fall around these points and islands and I have often heard him tell about this section.

The Indian name of the Island was translated into French by the early French explorers as Tanti. The history of Amherst is very interesting and is well written up in various books and articles.

W. S. Herrington who was a lawyer in Napanee for many years wrote a history of Lennox and Addington County and there is a good chapter on Amherst Island in his book.

The famous Johnson family of U.E.L. times once owned the Island. The Swetman family were early settlers. Swetman's Island near Long Point is named after this family. Lighthouse keeping seems to have been a characteristic of the Swetman family. See later note.

There was an article in the Toronto Telegram about the Island in the issue of Dec. 23, 1961.

The Preston home on the Island is located to the east of the Village of Stella and the graveyard where most of them rest is to the east of the house about half a mile. The Preston house is now in the hands of the Glenn family. William Preston sold out in 1912. The fieldstone or west end of the house was built in 1830. It is now partly covered with stucco. The cut stone section was built later about 1838. This is the eastern end. The central frame section covers the old log cabin site of the first house. The barn (the North West Portion) was built about 1836 and was the first frame barn on the Island. The first settlers were Irish and Scotch and the Island was settled from 1810 to 1840. There was no ferry to the Island until about 1920.



Boats called there as a regular stop from Belleville to Kingston. Some of the early schooners calling there are as follows:

"The Water Lily"

"Alitha"

"Belleville"

Before the Island land was fully taken up, a few U.E.L. families were there. The Wemps for one and possibly others who came between 1784 and 1800.

Dad worked for the Tugwells on the Shore Road then for Benj. Wemp. He fished with Joseph Bray (died 1919) out of the cove where we now go on vacation. Dad left soon after he and mother were married in 1911.

Some of the old Island names are listed below.

Swetman	Bray
Tugwell	Preston
Filson	Glenn
Reid	Howard
Wemp	Neilson
Willard	Scott
Smith	

The Neilson family have kept store on the Island for many years. The present store was built in 1872.

It appears that David Preston came to the Island about 1840 and settled on the land where the Old Preston Home still remains. He is buried on the Island in the cemetery east of the old homestead. The family have now died out and they are all buried on the Island with the exception of Cecil.

1. David Preston 1820-1901. His wife Elizabeth Howard 1833-1911.

Their Children:	1. William Howard Preston	1855-1931
	2. Margaret Preston	1867-1945
	3. Sarah F. Preston	1852-1885
	4. Cecil Preston	?



2. Sarah was the first wife of Mr. James S. Neilson

Their children: Sarah Louisa 1886-1889

3. Margaret married Edward Scott 1864-1939

Their children: 1 child-Rev. Arthur Preston Scott 1899-1944

4. Cecil and William - No issue that I know of.

5. Sarah's grave was moved from the old cemetery east of the homestead to the Presbyterian Church Cemetery where her husband is buried in the central part of the Island.

6. There are descendants of James S. Neilson on the Island but they are of his second wife as Sarah died young.

7. My mother, Lona Marsh was raised by William Howard Preston.

The Island was named after Lord Jeffrey Amherst, Commander in Chief of the British forces in North America at the time of the French British war in 1758. He was Governor-General of British North America 1760-1763.

The Island was granted to Sir John Johnson, son of Sir William for his services during the American War 1775-1783.

Sir John and his father held large estates of land in the Mohawk Valley in the Iroquois Country south of Lake Ontario, and they brought the Indians with them to Canada. They settled at Brantford and also on the Bay of Quinte at Deseronto.

In 1850 the Island was owned mostly by the Earl of Mountcashel and was offered for sale by him in 1850. In 1850 it had 1213 inhabitants. It had a post office also in 1850.

Sir John Johnson was Indian Agent for many years and he and his father were always very friendly with the Indians. They did in fact marry into the Mohawk tribe and were related to Joseph Brant.

A further note on Lord Jeffery, Field Marshal Amherst says that he was at Quebec with Wolfe. He was in Command of the troops capturing Louisbourg in 1758. Later he was appointed Governor of Virginia but was dismissed from office for opposing the Stamp Act in 1768.

